Shepherds

JANUARY, 1955

NATION-WIDE CHURCH ATTENDANCE CRUSADE

January to Easter, 1955

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It is with keen regret that we announce it is no longer possible for us to maintain this policy. Beginning immediately, therefore, we are discontinuing the practice of sending *Shepherds* free of charge to Commission chairmen. (Only subscribers will receive this issue.)

We believe, however, that every chairman and every member of the Commission will want to have *Shepherds,* with its practical plans and programs of evangelism. Therefore, we are offering it at the following special club rates:

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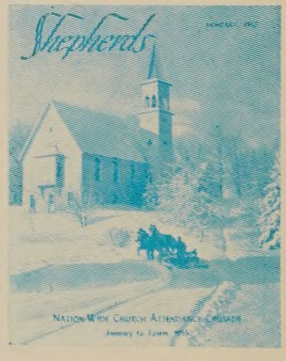

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

January, 1955
Vol. 9—No. 4

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
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John G. Walton, *Director of Promotion*
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TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commission on Membership and Evangelism in local churches, whose names and address are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 60,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 5 or more persons.

Cover Photo: H. Armstrong Roberts

GOOD NEWS FLASHES ...FROM THE FIELD

PILOT CHRISTIAN WITNESS MISSION

pringfield District host to representative youth and youth leaders from all sub-districts of the Illinois Conference for Week-End Christian Witness Mission, October 22-24 . . . Pastors of Springfield District met October 21-22 to study Improved Methods of Youth ork . . . Guests arrived Friday and stayed through Sunday . . . Each church held training session for adult leaders . . . enrolled adults in six-lesson study course . . . nrolled youth in thirteen-lesson study course . . . enrolled youth in MYF . . . sought ommitments to Christ and the Church . . . Results: Adults enrolled to study, 137 . . . outh visiting, 541 . . . Youth enrolled in study classes, 866 . . . New MYF members, 61 . . . Commitments: Profession of Faith, 211 . . . Transfer, 43 . . . Total, 254. ttendance at Saturday Rallies and Report Sessions, 667 . . . Attendance at Youth Rally unday, 1,000 . . . Bishop Charles W. Brashares, speaker.

CENTRAL DISTRICT UNITED EVANGELISTIC AND STEWARDSHIP MISSION

nder leadership of Bishop Lloyd C. Wicke and District Superintendent Walter S. Overtreet, a United Evangelistic and Stewardship Mission was held in the churches of the entral District of the West Virginia Conference . . , October 11-17 . . . Bishop Wicke nd the eighteen District Superintendents of his Pittsburgh Area participated . . . ther leaders were Dr. Luther Powell, of Drew Seminary, and Dr. Harry Denman, Executive ecretary of the General Board of Evangelism. Leroy H. Walker of the General Board of vangelism served as director. . . 250 Guest Pastors were assigned to the rural churches n circuits of as many as thirteen churches . . . Five sub-district units in operation . . . Incomplete returns indicate mission far exceeded expectations.

SPIRITUAL LIFE MISSIONS

ittsburgh Conference Spiritual Life Mission in September reports 22,592 persons ovenanted to attend church regularly and 9,526 persons to tithe.

he first phase of a Spiritual Life Mission in the Indiana Area was held October 16-24. ncomplete returns show attendance of 168,963 . . . Persons making covenants to Attend hurch regularly, 26,625 . . . To Pray Every Day, 25,255 . . . To Witness, 20,943 . . . nd to Tithe, 12,239. Commitments to Church Membership . . . Profession of Faith, 684 . . . By Transfer, 551.

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OF RELIGION

Incomplete returns from the first phase of the Detroit Area Spiritual Life Mission, October 9-17 show the following commitments: To Attend Church Regularly, 11,467 . . .To Observe Grace at Meals, 11,951 . . . To Conduct Family Devotions, 8,469 . . . To Pray Daily, 11,840 . . . To Tithe, 6,407 . . . To Witness, 9,852 . . . Commitments for Church Membership . . . By Profession of Faith, 536 . . . By Transfer, 200.

Incomplete returns, Washington, D.C., Christian Witness Mission . . . Visitors, 462 . . . Professions of Faith, 117 . . . Enrolled in MYF, 358 . . . overflow crowds at Preaching Mission in University of Maryland chapel.

THE 1954 CHRISTMAS CONFERENCE

The Christmas Conference for young preachers—held last year at Martin College, in Tennessee—will be in two sections this year . . . Young preachers of the South Central Jurisdiction at Oklahoma City College, Oklahoma City, Oklahoma, December 27, 28, 29, and 30 . . . Young preachers of the Southeastern Jurisdiction at a place to be announced . . . will address themselves to the solution of a strange phenomenon . . . we are blessed with an unprecedented upsurge in religious interest . . . and we are cursed with an unprecedented moral decline . . . How can we overcome the lag between an increase in religious interest and the creation of a world in which righteousness dwells?

CHRISTMAS FOR CHRIST

Christmas for Christ Movement sweeping the nation . . . Many Councils of Churches, Ministerial Associations, and community groups planning community-wide emphasis among cities in which "Christmas for Christ" emphasis to be carried out . . . Dayton, Ohio . . . Yonkers, New York . . . Philadelphia, Pennsylvania . . . Athens, Ohio . . . Berkeley, California . . . and Erie, Pennsylvania.

PRAYER LIFE MOVEMENT

Prayer Life Missions held in Tallassee, Alabama; Brownsville, Tennessee; Tupelo, Mississippi; and Des Moines, Iowa.

Prayer Chain for 1955 . . . plans progressing rapidly . . . churches are accepting responsibility to maintain continuous prayer from 6 p.m. until 6. p.m. the next day . . . people pray at the church or in privacy of own home . . . shut-ins are being included . . . over 400 churches have signed up to participate . . . if your church wishes to accept responsibility for a one day "spot" in the 1955 Chain of Prayer . . . write to Prayer Life Movement, 1908 Grand Avenue, Nashville 5, Tennessee.

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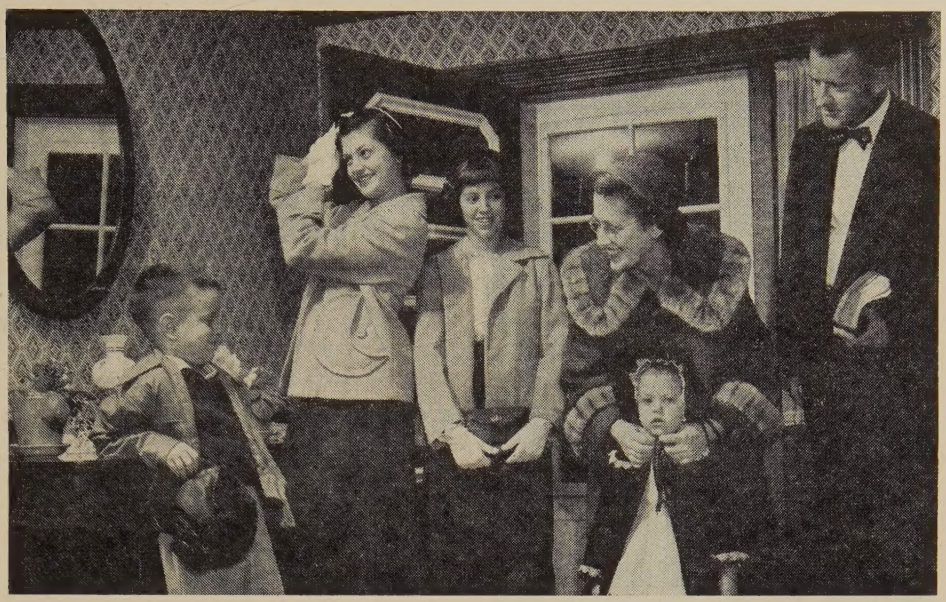
HOW A LOCAL CHURCH COMMISSION ON MEMBERSHIP AND EVANGELISM CAN PROMOTE



An Effective Church Attendance Crusade

by A. P. Williams, Pastor
and Virgil E. Adams, Jr., Commission Chairman
First Methodist Church, Martinsville, Virginia

WHEN the Danville District Conference on Evangelism was held little more than a year ago, three of ur key young laymen were present hear the Conference lay leader tell f the virtues of the Nation-Wide Atndance Crusade to be conducted from anuary 1 through Easter. These layen were *set on fire* with the conmplation of the glories of the task; nd we would put *holy enthusiasm* at e top of the list of cardinal virtues quired for a successful task of this ind. No Church Attendance Crusade n be a success unless somebody is nuinely enthusiastic about it.

Following the District meeting, the roup, including the pastor and the hairman of the Local Church Commison on Membership and Evangelism, me home and began immediately to ake plans for a successful carrying t of the comprehensive plans sugested at the District meeting. The onference lay leader had strongly emhasized the plan; and our District uperintendent, Dr. A. E. Acey, had one the second mile in his effort to o something about it. Our local group id: "Well, we'll play the game, too. *We'll* do something about it." And we id.

Beginning with the first Sunday in January, 1954, when the attendance record is at the bottom following the Christmas holidays, the pastor, the chairman of the Commission, and other appointed laymen made three-minute speeches from the pulpit telling in detail what we were doing and what needed to be done. The young adult class in our church was challenged to take the leadership as the real working group in the church; and they accepted the challenge. No group has ever worked more faithfully than did chosen members of this group. A few of the older adults assisted in the first visitation, but most of the work was done by the young adults.

Attendance registrations were counted by the Commission each Sunday of the campaign. Not a Sunday passed but that the congregation was reminded of what we were doing. Every week letters were written, cards were sent out, or telephone calls were made; and some weeks all these appeals were used. Not a word of complaint ever came to us of having overdone the task. Nothing but words of appreciation for a task well done came to us.

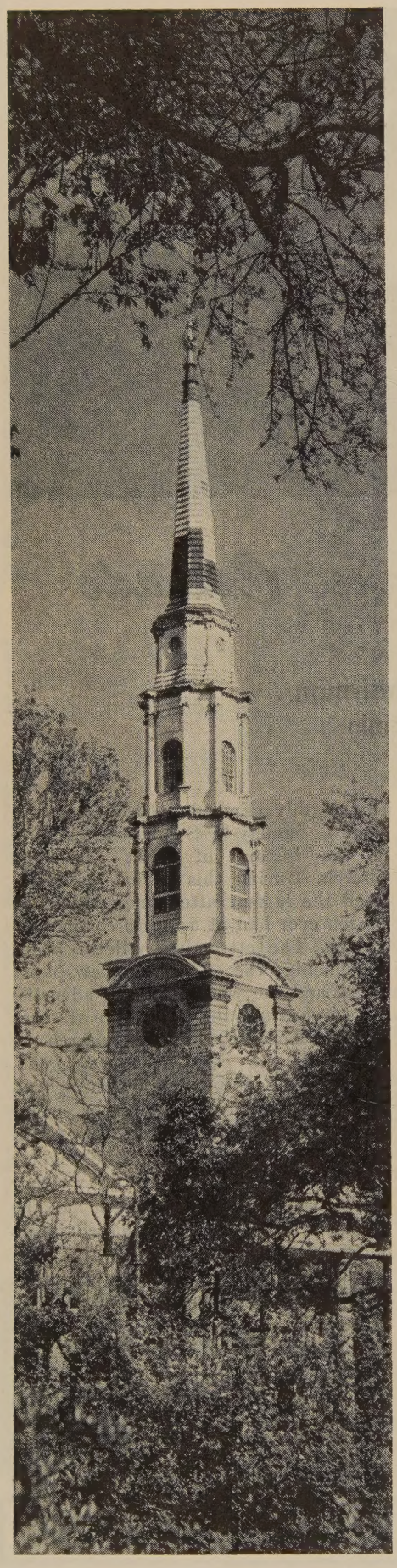
The results were too many to be enumerated. We shall call attention to only three:

First, attendance at the church services steadily climbed until we had the largest Sunday-by-Sunday attendance in the history of First Methodist Church. During this period we registered the largest attendance which the church ever had at a single communion service. The attractive bulletin board announcing the Crusade, newspaper items, and the word-of-mouth advertising emphasized the campaign all over our city. The people came to church.

Second, the carry-over was good, reaching out into the church school, the Woman's Society, and other organizations in the church. Interest is still manifest in attendance at the regular Sunday services. During the hot weather of the past summer the church had the largest summer-time attendance in its history.

Third, through friendly contacts made in the church services and through visiting by the members of the Commission, many new prospects for church membership were discovered. Many of these were won for Christ and His Church.

To show that we like it, we are doing it again from January 2 to Easter, 1955. We use many suggestions given us in SHEPHERDS and find them exceedingly helpful.



OBSERVING

COVENANT SUNDAY

January 2, 1955

EVERY YEAR the General Board of Evangelism has promoted the observance of Covenant Sunday through the use of a special order of service and covenant card prepared for the occasion. This year the Board is urging that every church continue this very important experience by inaugurating the Nation-Wide Church Attendance Crusade from January to Easter on Covenant Sunday, January 2.

The Crusade has been planned to begin on Covenant Sunday because the influence of this sacred day is both timely and timeless.

We urge every church to use the **Church Loyalty Covenant Card** in its services on this day. This card is in the **Church Attendance Packet**. It is also available separately. Give every person present an opportunity to pledge his allegiance to Christ. In doing so, help him to realize that we shall never have a genuinely Christian world until the will of God comes alive in our hearts.

In addition, as part of the emphasis of this Crusade, we urge every church to send out friendly visitors in advance to obtain the pledge of members and constituents to attend the church services regularly.

The purpose of the Crusade is to increase regular church attendance, to activate indifferent members, to exalt the place of corporate worship in Christian experience, to lift up the importance of preaching the gospel, and to recapture the power of Christian fellowship.

Impress upon each member of the congregation that we must make the church more than a place in which to be baptized or married, or from which to conduct the funerals of our loved ones. It must become the rallying place of God-natured, Spirit-filled people who have been truly adopted into God's family and who live under the complete domination of His will.

The Christian God is a Covenant God. From the days of Abraham to the present, He would have His people enter into a covenant with Him that His saving health may be known among the nations.

Thus, we must make it clear that Covenant Sunday affords us both a challenge and an opportunity. It is a challenge because it compels us to analyze our motives and our way of living. It is an opportunity because it enables us to join "the glorious new crusade" led by the Christ who can change the world.

Toward the fulfillment of this divine purpose, Christians everywhere are strongly urged to pledge their future to the God of our Lord Jesus Christ. Nor is there any more inspiring time to do this than at the very beginning of the New Year, with its signs and portents of perhaps the greatest religious revival in a century. Let us determine now that we shall become new creatures in Christ by reconsecrating ourselves to Him.

The very heart of the Church Attendance Crusade is the Church Loyalty Covenant Card, shown in miniature at right.

GOD IS OUR STRENGTH
ATTEND CHURCH EVERY WEEK
PRAY EVERY DAY

Church Loyalty Covenant

GOD IS OUR STRENGTH
ATTEND CHURCH EVERY WEEK
PRAY EVERY DAY

I desire to renew my Loyalty to Christ and His Church.

I will endeavor to worship God in church each Sunday during the church attendance crusade, unless prevented by circumstances beyond my control.

NAME_____

ADDRESS _____

"See You in Church"

How One Church Planned Its

CHURCH ATTENDANCE CRUSADE

by
Byron Cravens
Ponca City, Oklahoma

Perhaps it strikes you as it did me: hat we should not have to promote nything that is as obviously necessary o the Christian's life as church attend-nce. But do your best to do a good job a Church Attendance Crusade and ou will prove us both wrong.

We in the Ponca City Church en-oyed an increase of 26% in our church ttendance for the period of the At-ndance Crusade, January 1, 1954, rough Easter, as compared with the me period in 1953. That this was not program which had only a temporary fect may be seen in the fact that for e period from Easter through June, 954, we maintained an increase of 3% in church attendance over the me period last year.

Church School Increase

What was true in church attendance as reflected in church school attend-nce. A like increase of 26% was at-ined during the Attendance Crusade eriod in our church school attendance, against the same period last year. or the period from Easter through ne, 1954, we had a 14% increase over e same period a year ago.

With the danger of appearing au-oritative and simple, but with the de-re to be helpful, these suggestions are fered on the basis of what we found work:

(1) Use the Local Church Commis-on on Membership and Evangelism to rry forward all plans.

(2) Let people know something is oing on by placing posters and pla-rds throughout church buildings two eeks before the campaign. Leave them ere until the campaign is over.

(3) Plan a visitation for Sunday ternoon preceding the opening of the mpaign. Attempt to visit every family t regular in its attendance. Do not e as visitors those persons who are most regular in attendance, but use those persons who know they miss more frequently than they should. Give no couple more than five calls. Furnish literature to leave with the family and door knob cards for houses where no one is home. Ask your visitors to testify as to "Why I Attend Church."

(4) Make every group in the church "campaign-conscious" by starting a month prior to the campaign.

(5) Use the assistant church school superintendent in charge of membership and attendance to organize every department, or class, for a thorough study of possibilities and consistent promotion of attendance, both from the present enrollment and from those attending nowhere else.

(6) Build toward a church attendance goal for a particular Sunday—Palm Sunday, in our case. Goals—within the realms of possibility, but large enough to offer real challenge—should be given to each class.

(7) Make the Crusade a time of outreach, too. Make this a time of well-planned personal and church school evangelism.

(8) Use direct mail pieces once each week during the six weeks of Lent. These should be different from any other mailing the church makes—in our case—a bulletin-type folder with different mimeographed letter from the minister each week. These were sent to the half of our membership that was least active. These pieces should be distinctive but have sufficient similarity for the family to recognize the purpose of the mailing.

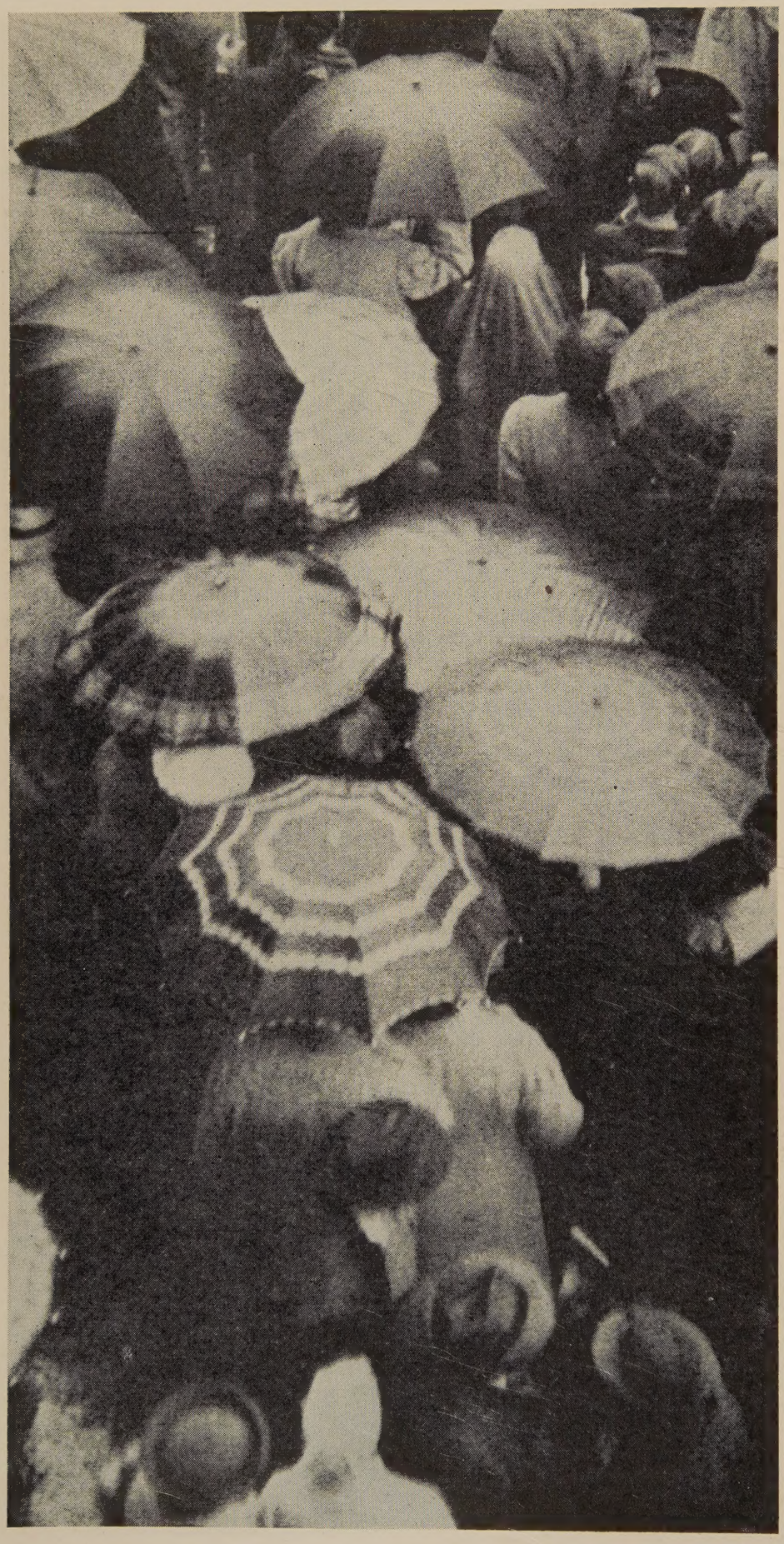
Seat Family Together

(9) At least one Sunday appeal for all the family to be seated together.

(10) Let the minister preach on the great themes of the Christian faith. Do not let the skeleton of the Crusade appear too much in public services.

(11) In short, use every method that is in good taste and promises a lasting effect to keep the campaign in the people's minds and upon their consciences.

Ponca City Men's Class, Palm Sunday, 1954



The 195

CHURC

AGAIN in 1955, the General Board of Evangelism is proposing a great Church Attendance Crusade that shall be nation-wide in scope and all-inclusive in character. It is well that we should ask why church attendance should be promoted and what we hope to accomplish by a Crusade.

The first evidence of vital life is growth. Regular church attendance creates in the Church a climate favorable to spiritual growth. Spiritual food is not usually taken in without continuous exposure to it. One of the supreme joys of a pastor is experienced in seeing both individuals and families grow and develop in the life of the spirit as they attend church with regularity.

Unquestionably the habit of regular church attendance creates in the community a tide that is running with the interests of God. One could scarcely exaggerate in expressing the importance of this fact.

Testimony of Millions

That public worship fills a need in the average life is the testimony of millions of people the world around. In this frightened atomic age there is no need more evident than that of achieving a sense of belonging. The surest basis for achieving this is through meeting one's fellows in the presence of God and uniting with one's fellows in attempting to fulfill the will of God.

Granting, then, that regular church attendance is a thing to be desired, what can we expect to accomplish through another Crusade for Church Attendance?

We first hope to lead the persons not now attending to pledge themselves to do so for the period from January 2 to Easter. It is hoped that, in fulfilling this pledge, they will form a habit of church attendance which will carry over and continue beyond the period of the pledge.

It is expected that persons, both young and old, who are not now related to the church will begin the Christian life and will enjoy the satisfactions of regular church attendance.

Such a Crusade has as its objective the training of the church members in

ation-Wide

TTENDANCE CRUSADE

Christian stewardship and tithing. It is a well-known fact that no crusade for tithing, and no extreme of diligence in promoting the every-member canvas, and no extreme of planning a budget can compare in effectiveness with thronging the sanctuary with worshipers. If the people attend and learn the joy of fellowship in God's House, they will contribute to His enterprises.

Another thing we hope to accomplish by means of another Crusade in church attendance is the training of the people in the high and holy art of worship. No surer way has ever been discovered to grow in grace and into Godlikeness than to participate regularly in worship and learn better and more satisfying methods of worship.

Christian Witnessing

The St. Louis Conference of The Methodist Church has recognized that a Church Attendance Crusade should be tied in with a regular program of Christian witnessing. Accordingly, this Conference is planning to operate the program known as "Four Nights for God" along with its Church Attendance Crusade. It will not only put forth a heroic effort to increase church attendance, but will seek to create a deep concern upon the part of those attending for those still outside the fellowship. Individuals will be brought into prayer groups and will develop prayer lists. Then selected laymen will be trained in home visitation evangelism and will seek to bring thousands of persons into the fellowship.

A further objective of the Church Attendance Crusade is to lead all who attend to a daily practice of Christian living. Such a movement will thus gear in naturally with the "Crusade for World Order." No better soil for the germination of worthy attitudes and actions has yet been found than that provided by filled churches.

A Church Attendance Crusade may well serve to lift up the importance of vital preaching and may serve materially to improve the quality of that preaching. It is a poor minister, indeed, who fails to respond to a sanctuary filled with expectant worshipers.

The Church Attendance Crusade may well serve to strengthen and vitalize the organizations of the church. If people are led to form habits of regular church attendance, we will be remiss if we do not invite them to widen their church contacts and experiences by participating in activities of the men's club, the Woman's Society of Christian Service, the Methodist Youth Fellowship, the choir, the Boy Scouts, or whatever organization serves their age or interests.

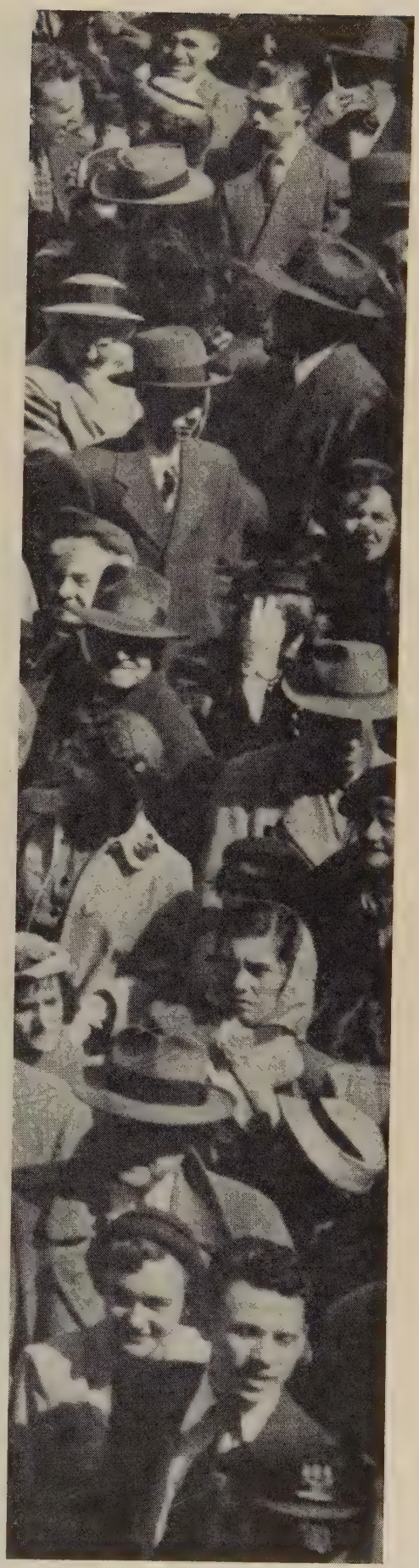
We thus see that the final objective of a Church Attendance Crusade is to make America—the world—more Christian by reaching more individuals and pervading them with the influence of Christian worship.

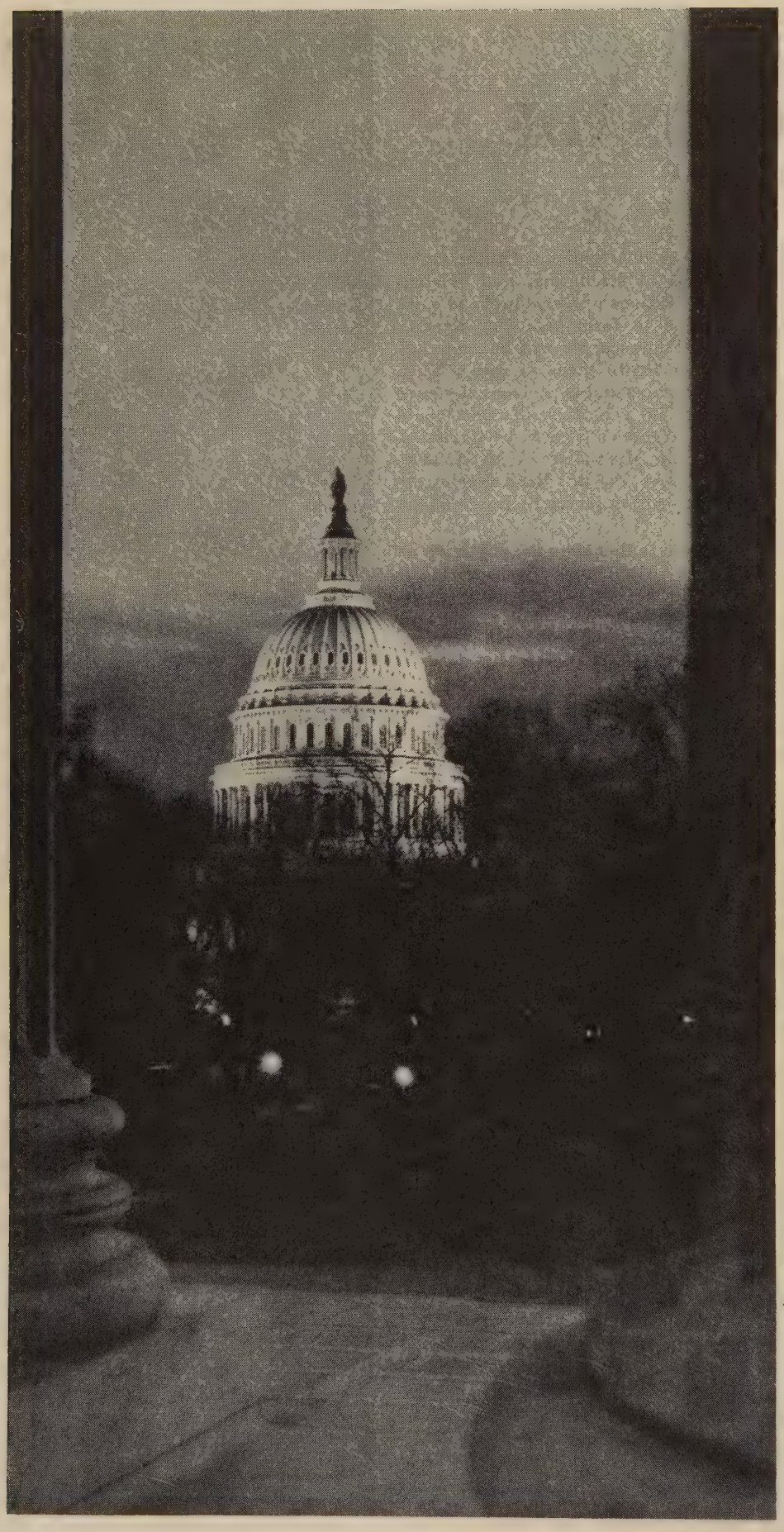
Outstanding Results

The experience last year indicates that a Church Attendance Crusade can and should accomplish many of these objectives. One District Superintendent reported that after each city-wide publicity effort in his metropolitan District his office was simply swamped by telephone calls from strangers asking the location of the nearest Methodist church in relationship to their home address. All over the country ministers are reporting that months after the special effort ended, attendance at church and at church school was still averaging thirty per cent more than on the corresponding Sundays the year before.

The universal testimony is that the churches which gained the most good from the Crusade were those which enthusiastically entered into the enterprise and really "worked" it. The only disappointments reported are among the churches where the minister or his people were half-hearted about the whole matter.

Again, as last year, the Crusade is to begin the first of January, 1955, and is to continue through Easter Sunday, April 10. All the literature and supplies needed for a successful promotion of this nation-wide movement are indicated throughout the pages of this magazine and are listed on the order blank.





Nationa

Almost without exception, the leaders of our states and our nation have eagerly responded to our invitation to cooperate in the 1955 Church Attendance Crusade. Space forbids the inclusion of the full statements of many which we would like to share with you. We are giving here excerpts from letters received in response to an invitation to make some statement regarding this Crusade.

Congressman T. Millet Hand of New Jersey expresses these thoughts:

"Problems of the nation and the world grow ever greater, ever more dangerous. Thoughtful people are beginning to fear that those problems are beyond satisfactory human solution. In these days we should remember that our national motto is 'In God We Trust.' If this is indeed our faith, then we should strengthen our faith and strengthen each other by joining together in common communion in the church of our choice."

Congressman Charles E. Bennett of Florida commends a worthy habit:

"Man is a creature of habit. Happiness and permanent values in life depend very largely upon the habits which we establish. There is no more important habit than attendance at church, and nothing brings greater returns in happiness and permanent values."

Congressman Burr P. Harrison of Virginia expresses interest in the Mission:

"I have been much interested in plans for the National Church Attendance Crusade. Our best chance for enduring peace in the world lies in the development of broader day-to-day awareness among our peoples of the developing power and compassion of God.

"Regular church attendance cannot but help each individual to an understanding of this paramount truth."

Governor Johnston Murray of Oklahoma makes this strong statement:

"In our time, man has made tremendous and impressive strides in nearly every phase of human endeavor. His accomplishments are so complex and manifold as to stagger the imagination.

"But, despite mankind's ingenuity, we still grope among the labyrinthine

Leaders Commend Crusade

ways of confusion, doubt and anxiety. Our ability to successfully master the material world has aided us little in solving the problems of man's relation to his fellowman. The solution lies at hand, for human relations hinge on the teachings of the world's great religions.

"Our nation was built on the tenets of religion. Running through our government are the threads of religious faith and freedom. In the church of our choice, we can reaffirm that faith and join together in prayer for the wisdom and strength to choose wisely and act courageously."

Governor J. Hugo Aronson of Montana speaks out in confident faith:

"The one last hope for a peaceful world rests firmly on the philosophy of God. Some of us may have different approaches to it, but certainly we must recognize a belief in God is our best defense against godlessness."

Congressman Harold O. Lovre of South Dakota says:

"Only through a returning to spiritual values with less reliance on the material will we be able to cope with these 20th Century problems. This will necessitate greater reliance on Christian principles and more faithful performance of Christian obligations, including church attendance and an abiding faith in God."

Congressman John F. Shelley of California expresses his personal belief in the need for recognizing "God Is Our Strength":

"In these extremely critical times, both for the nation and the world, there is no surer source of strength for those fighting the evil forces now on the march than a renewed faith and trust in the help of God. Regular attendance at religious services as a public affirmation of that faith and as a means of providing each of us individually with spiritual sustenance and guidance is, therefore, of vital importance in the crusade against atheistic political movements attacking us from abroad and against the neo-pagan influences which are impairing our domestic morale by undermining our spiritual and moral fiber.

"Because of those considerations and my own strong personal belief in the daily need for keeping our hands in the ever present hand of God, I am glad to lend my endorsement to the National Church Attendance Crusade contemplated for the coming year. Such a Crusade on a nation-wide non-sectarian basis, by bringing our people to church and through the churches to God, cannot help but lend us strength to fight the good fight of individual salvation and for universal freedom for all peoples."

From Senator Homer Ferguson of Michigan we have these strong words:

"The need for divine guidance in our individual lives and in the destiny of our Nation is as clearly recognized in these times as ever before in our history. But, there is no question that anti-religious forces are hard at work in the world today. We can best combat the forces of atheism and evil by increased devotion and attention to our spiritual needs and one of the best ways to do this is to attend religious services regularly and reverently."

Congressman Brooks Hays of Arkansas shares this expression of faith:

"I am honored to be asked to participate in the nation-wide church attendance campaign. The responsibilities which I bear as a legislator in this period of crisis add to my appreciation of the necessity for using our resources of faith. This is particularly true in a time of crisis, but aside from my feeling that a sense of dedication and the resort to prayer there is a continuing personal dependence upon those ideals and convictions which my church has nurtured. Present problems would overwhelm me if I were not fortified by the faith which I identify with my church. The practice of regular church attendance with the stimulation that it gives to spiritual growth and the practical service that it renders in supplying moral foundations is one of the great needs of this period. Let us do all within our power to encourage our fellow Americans to take advantage of the opportunities for worship which are offered in such abundance in our beloved country."

Senator Charles E. Potter of Michigan is strong in his expression of faith in the church:

"At no time in recorded history has the need for spiritual help been greater than at present. The weapons of destruction which man has evolved are so terrible that their use could well threaten total destruction. If civilization, as we know it, is not to perish we must find ways for effective control of these devices to the end that mankind may benefit from the knowledge developed. As in the little things so important in our daily lives, divine guidance alone can point the way we should take in our search for a solution to this grave problem. The church has been given us as the medium by which we can unite in supplication to God for the wisdom and strength which we so sorely need. Let all of our people join in faithful support and attendance at the chosen church of each."

Mrs. Ivy Baker Priest, Secretary of the Treasury, expresses her sincere faith in prayer:

"Prayer to me is the food of the soul and fortifies me with an inner assurance of God's great love for mankind. It is a way of searching my own heart, in order to give thanks for the many blessings which are mine.

"It helps me to have a much deeper understanding of others regardless of creed, race or color. It gives me the inspiration to cherish our moral and spiritual principles and to put them into action in my relationship with others. It helps to brighten my path of service when I pray for wisdom to meet the problems of the day and to know what is right—for courage to do what is right to keep within that divine trust which will make the difficulties of the moment become secondary.

"When I pray that God will enrich my heart, with charity, it reaffirms daily my faith in my fellowmen, in his courage and honesty, in our freedom, its strength and its comfort. It gives life and meaning to our words and works—it helps me to ever seek truth, justice and peace and to be ever alert and steadfast in preserving our heritage of freedom."

What They Said About Last Year's Nation-Wide Church Attendance Crusade

SPACE will not allow an adequate presentation of the statistics and stories portraying the tremendous impact of last year's Nation-Wide Church Attendance Crusade. Typical of the enthusiastic comments are the following:

"The Crusade has done us much good in the . . . Area."—A Bishop.
"I have never seen the pastors more wholeheartedly support a program of the Church. Many of the churches had the largest attendance in their histories. Everywhere finances are in a prosperous condition. . . . I shall urge all pastors of this District to follow a similar program next year."—A District Superintendent.
"Even the balcony is full, and we're looking forward to two services."—A pastor.
"We are registering attendance every Sunday and finding more prospects than we can work."—A pastor.
"We actually saw church attendance go up 100 per cent over the same period in previous years—in spite of ice and snow."—A layman.

Illustrative of what happened in many Districts throughout the nation is this statement by a District Superintendent:

"The . . . District record shows that the churches increased their morning attendance by 36 per cent, their evening attendance by 42 per cent, their membership attendance by 24 per cent, . . . and their MYF evening attendance by 28 per cent."

One District in the far West raised its total attendance nearly 50 per cent between January 3 and April 4.

Sensational Advances

Sensational advances in attendance were made in thousands of churches. For example:

"Morning attendance up 20 per cent . . . planning second service. Evening attendance increased 180 per cent."
"Two morning services crowded. Starting a third service."
"Morning attendance average jumped from 221 last year to 314 this year. Sunday school from 227 to 325."
"Just imagine, a church 100 years old this year and never had this sort of 'growing pains' before."
"Sunday morning attendance like Easter."
"Sunday school attendance is up from 550 to 836."
"Attendance increased from average of 180 to 252 . . . can be attributed to only one thing—our Church Attendance Crusade."
"The winter quarter has shown a 36 per cent increase in attendance over the same quarter a year ago."
"Average attendance at worship services went from 537 in 1953 to 661 for the same period this year. Sunday school attendance increased from 714 to 889."

Values of the Crusade

Pastors and laymen pointed out the following values in the Crusade:

1. It kept the church and its program before the people for a protracted period of time.
2. It brought indifferent members back into active relationship.
3. It made our church leaders conscious of the great number of members who do not attend worship services.
4. Many new prospects for membership were discovered through the registration of attendance.
5. It produced amazing increases in attendance at the worship services.
6. The pastor received much helpful information from the calls made by the visitors.
7. Indifferent members were brought to realize that the Church really cares.
8. Laymen were given an opportunity to do something significant for the church.
9. It gave the local church Commission on Membership and Evangelism a specific task to do in connection with a District, Conference, Area, and Church-wide program.
10. The regular members discovered the importance of personal contact with absentees.
11. It proved the tremendous value of "doing the thing together" on a District and in the Conference.
12. It brought increased attendance in the Sunday school.
13. It gave new meaning to the church membership vows.
14. It developed new enthusiasm in every phase of church life.

Christ, the Way
SUNDAY, OCTOBER 3 (World-Wide Communion)
Read Ephesians 4:1-6.
There is one body. (Ephesians 4:4, RSV.)
THE body of mankind is sadly broken in our time.
horizon shines a star of hope. It is the existence
world-wide fellowship of men and women who
serve Jesus Christ. They are separated
many lines of division;
they are one in Christ.
PRAYER
Lord Jesus, be Thou within us and walk beside us as
life's road. By Thy grace and holy companionship, help us to
more forward as members of the one Church which is Thy
body. In Thy name we pray. Amen.
THOUGHT FOR THE DAY
"No weapon . . . fashioned against you shall
prosper."

Dr. J. Manning Potts, *left*, editor of *The Upper Room* is shown presenting Dr. John A. Mackay with *The Upper Room* citation award

The Upper Room Citation for 1954

JOHN ALEXANDER MACKAY

The one person selected to represent the United States in the World Christian Fellowship Number

Minister of Jesus Christ; missionary; mission board secretary; scholar; teacher; lecturer; writer; editor; world Christian leader; president, Princeton Theological Seminary; moderator, the General Assembly of the Presbyterian Church, U.S.A.; president, World Presbyterian Alliance; member central committee, World Council of Churches; chairman, International Missionary Council; chairman, joint committee, International Missionary Council and World Council of Churches; leader in great ecumenical movements.

JOHN ALEXANDER MACKAY

Dedicated ambassador of Christ to many nations, particularly Latin America—A devoted servant of Christ—A great theologian—A world figure who has given dynamic leadership to creating a world fellowship of believers.

Presented at the Citation Dinner, National Press Club, Washington, D.C., September 30, 1954

(*seal*)

THE UPPER ROOM, Nashville, Tennessee
J. MANNING POTTS, EDITOR

THE UPPER ROOM CITATION AWARD FOR 1954

John Alexander Mackay Receives 1954 Upper Room Citation Award

Dr. John A. Mackay, president of Princeton Theological Seminary, was presented the 1954 Upper Room Award for Christian leadership at a dinner in the National Press Club, Washington, D.C., September 30, 1954.

The presentation was made by Dr. J. Manning Potts, editor of THE UPPER ROOM, before a group of over 200 distinguished churchmen and government officials. Dr. Potts also presented Dr. Mackay with copies of the other language editions of THE UPPER ROOM. These all contain Dr. Mackay's meditation for World Wide Communion Sunday, October 3rd, the only one by a resident of the United States in the September-October issue.

Dr. Mackay was cited for his many years of leadership in education, missionary, and ecumenical activity. "Dedicated ambassador of Christ to many nations, particularly Latin America—A devoted servant of Christ—A great theologian—A world figure who has given dynamic leadership to creating a world fellowship of believers."

The Honorable Francis B. Sayre, former Under-Secretary of State, was the principal speaker. Dr. Earl Moreland, president of Randolph Macon College, served as toastmaster. In his response, Dr. Mackay said, "THE UPPER ROOM is the most truly ecumenical publication that is issued today."

Previous recipients of THE UPPER ROOM award have been: Dr. John R. Mott, internationally known missionary leader; Dr. Frank C. Laubach, missionary educator and foe of illiteracy; Bishop Ralph Spaulding Cushman, the poet-bishop; and Dr. Jesse M. Bader, former director of the Joint Department of Evangelism of the National Council of Churches.

Some of the outstanding leaders represented at the speaker's table, left to right, Dr. J. Manning Potts, Dr. John A. Mackay, The Honorable Francis B. Sayre, former Under-Secretary of State, Dr. Earl Moreland, president of Randolph Macon College, and Dr. Albert P. Shirkey, pastor Mount Vernon Place Methodist Church, Washington, D. C.

Materials for Every Church to Use in Its

"God Is Our Strength"

Church Attendance Crusade

Church Attendance Packet

Each packet contains sufficient materials for the thorough promotion of a Church Attendance Crusade for a church of specified size. Order packet according to the size of your membership.

	Church Membership	*Price*
No. 1	100	$ 3.00
No. 1½	150	4.50
No. 2	200	6.00
No. 2½	250	7.50
No. 3	300	9.00
No. 3½	350	10.50
No. 4	400	12.00
No. 4½	450	13.50
No. 5	500	15.00
No. 5½	550	16.50
No. 6	600	18.00
No. 6½	650	19.50
No. 7	700	21.00
No. 7½	750	22.50
No. 8	800	24.00
No. 8½	850	25.50
No. 9	900	27.00
No. 9½	950	28.50
No. 10	1,000	30.00

These are not in packet but very important.

Attendance Registration Cards
50¢ per 100; $2.25 for 500; $4.00 per 1,000

For best results you will need to register the attendance, on several Sundays, of each person present.

"Foundation for National Greatness"
A stimulating leaflet. $1.00 per 100

Radio Spot Announcements $4.00 each

TV Spot Announcements $7.00 per set

Basic Booklets (In the Packet)

The Community Church Attendance Crusade
10¢ each; 6 for 50¢; 10 or more, 8¢ each

How to Plan and Promote the 1955 Church Attendance Crusade in Your Church
10¢ each; 6 for 50¢; 10 or more, 8¢ each

Promotional Materials For a Church

(Samples only in the Packet)

Letterheads, 8½x11 inches, mimeograph paper
75¢ per 100
Letterheads says "Church Attendance Crusade" and contains "God Is Our Strength" emblem, and another brief statement.

Printed Letters, 8½x11 inches $1.00 per 100
On the above letterhead, an appropriate letter is printed, ready for signing and mailing to members and constituents. It announces the Church Attendance Crusade and requests full cooperation.

Church Bulletins $1.00 per 100
A printed bulletin, for use on the first Sunday of the Crusade. Delivered flat, so that inside of bulletin may be mimeographed or printed locally with local church program announcements.

Personal Invitation Cards $1.00 per 100
A card folder, containing the "God Is Our Strength" emblem, and a personal invitation to attend church. Designed to be signed by an individual or church official and handed or mailed to persons.

"Fill a Pew Plan" leaflet 3¢ each
A practical plan for building up church attendance. Each pew captain will need a leaflet. Minimum order, 25, for 3¢ rate. Single copies, 5¢ each.

Hymnal Bands $1.00 per 100

A band to go around front cover of hymnal, advertise the Crusade, and furnish special Responsive Reading for it. Minimum order, 50.

Certificate of Loyalty $1.00 per 100
To issue at the close of the Crusade to those who have been especially faithful in attendance. Minimum order, 25.

(See page 24, also)

TIDINGS
Headquarters for Evangelistic Materials
1908 Grand Ave., Nashville 5, Tenn.

Air Mail Your Order Today!

When Churches Grow in STEWARDSHIP

by

Harold G. Spann, Pastor

Kilgore, Texas

IN 1949 the old Kilgore circuit, once a wide circuit of seven churches, was composed of three churches. Having finished school that summer, I was appointed to the charge. I began work in an old field with two great convictions: (1) God's grace is always sufficient and (2) people in rural churches can do anything that anyone else can do if they are given the right opportunity.

Circuit Program

Each of the three churches, Danville, Cross Roads, and Pirtle, had one service every Sunday. The schedule called for a preaching service at Danville each Sunday at 9:45 A.M., followed by Sunday school at 10:00 o'clock; preaching services in the Pirtle church at 11:00 A.M. each first and third Sundays and in the evenings on the second and fourth Sundays; and preaching services in the Cross Roads church at 11:00 A.M. on the second and fourth Sundays, with evening services on the first and third Sundays. The three churches are situated in a triangle, separated by a total distance of 20 miles.

One of my first tasks was to get the program of the Church into operation in all three of the circuit churches. There was no organization of the Methodist Youth Fellowship, Woman's Society of Christian Service, or Methodist Men. There were no group meetings or church activities other than the regular preaching services and Sunday schools.

Immediately, we organized an MYF in each of the churches. Twenty-five young people were enrolled. Our next step was to hold an all-day seminar for the ladies of the charge, with our District president of the Woman's Society of Christian Service presiding. This helped to promote the organization of three units of the Woman's Society on the charge.

In February, 1950, we had a circuit-wide banquet for our men. Fifty men attended. Out of this meeting came our circuit Methodist Men's organization. The group, holding a monthly meeting, moved to a different point on the charge for each meeting. This organization undertook a number of very worthwhile projects. Among these was sponsoring one of the girls of the charge for her junior college education.

A New Day

At the end of two years, the circuit was ready for a new day in its life. Both the Danville church and the Pirtle church decided to become full-time station charges. Each was to pay a pastor's salary of $2,400—the amount paid by the entire circuit the year before. The Cross Roads church accepted a supply pastor who worked during the week on a public job. This church paid a salary of $1,200.

As might be expected, this change presented some problems. The circuit parsonage, owned jointly by the three churches, was located in the Danville community. The Danville church, therefore purchased the interests of the other churches. During its first year as a station the Pirtle church faced the task of obtaining a parsonage. This was done. The result is a lovely, two-bedroom home, modern in every respect, located on a beautiful two-acre tract of land.

Continued Expansion

Nor was this all of the building that was in the immediate future for this expanding, former circuit. The Danville congregation was worshiping in an old building which has served for 95 years as a community church, owned by the Presbyterian church. The Presbyterians, Baptists, Church of Christ, and Methodists had used the church in the past; but all save the Methodists had long since ceased to use it. The Methodists stayed. Now, however, they faced the grave need of building a new church. The need became more imperative when the membership doubled by the end of the church's second year as a station and tripled by the close of the third year, 1953-54.

The small congregation of 62 members started a building campaign in May, 1950. As the church grew, the building fund grew also. On May 4, 1953, ground was broken on a seven-acre tract for the new church building, which was to include a sanctuary and complete educational building. It was to have seven thousand square feet of floor space. At night, on Saturdays, and on holidays, the members of the church

took up their tools and did such work as they were able to do, helping to hasten the work of the contractor.

On Easter Sunday, 1954, the congregation worshiped for the first time in the beautiful new church. On the opening day the educational building was crowded to overflowing for Sunday school, and more than 260 people attended the morning worship service. In the three services of the day 700 persons were in attendance—and this in a church which, five years ago, had only 58 active members with a budget of $1,000!

Other Churches' Progress

The Pirtle church, recognizing its grave need of greater educational facilities, built this past year a three-room educational building which includes a kitchen and fellowship hall. It also provides for classroom space. Under the capable leadership of the Reverend Jewell McClure, the Pirtle and Cross Roads churches, which now comprise a two-point work, have advanced consistently.

While I have remained as pastor of the Danville church, I have followed with great interest the progress of these two churches which I served as pastor for two years.

This past year these three churches, which paid a salary of $2,100 for the year 1949-50, paid total pastors' salaries of $6,900 and spent for all purposes more than $64,000. This current year progress is still the order of the day. The two pastors of the "old circuit" will receive salaries of $7,500. The total operating budget of the Danville church is $12,000 and that of the Pirtle-Cross Roads charge will be in the neighborhood of $8,000.

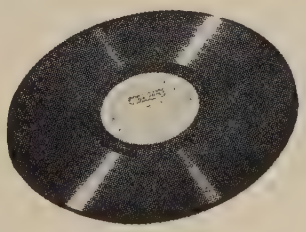
The great secret of this phenomenal situation is not to be explained so much by the fact of great growth as by the fact that these churches have grown in stewardship. A pledge system was instituted in each of the churches in 1950-51. Many people have become tithers. There were not more than five tithing families on the entire circuit in 1949. Today, in the Danville church alone, there are more than 40 people who tithe regularly. If it were not for this fact, a budget of $12,000 for a church of 150 active members would probably be impossible.

Methodism Booming

Methodism in this rural area of East Texas is booming. This story is but one of many that might be told. God's grace is sufficient when we give it a chance. Rural people can be great churchmen when they are presented with a great challenge.

For Public Promotion—"God Is Our Strength"
Nation-Wide Church Attendance Crusade
on Television, over Radio, in Motion Picture Theaters

TELEVISION



Spot Announcement Record

and three 2x2 slides

31 non-denominational statements and appeals—10, 20 and 60 seconds—played as various slides are shown.

Complete Set, Record and Slides, $7.00

Television Film—
Dramatic appeal for church attendance
16mm.—59 seconds—$10.00

RADIO

Spot Announcement Record
Same as above
Record only—$4.00

MOTION PICTURE THEATERS

35mm. Movie Trailers, non-denominational messages urging church attendance

"Give God A Chance" Movie Trailer—$5.00 each
"See You In Church" Movie Trailer—$7.50 each

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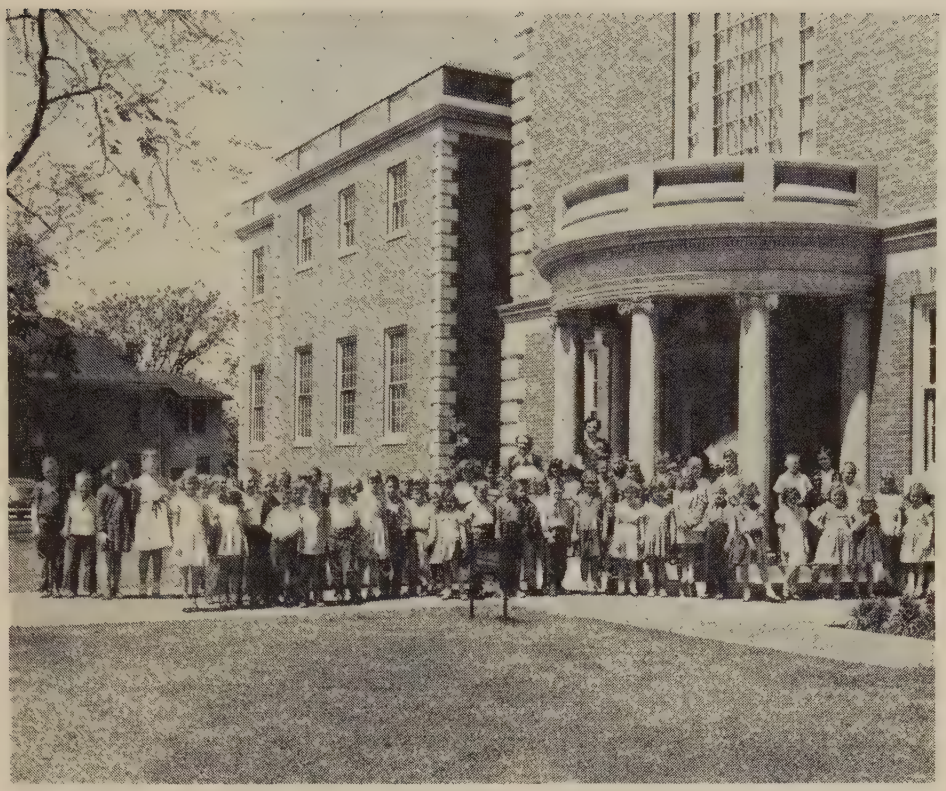
Headquarters for Evangelistic Literature

THE UPPER ROOM CHAPEL MINISTERS TO ALL AGES AND RACES



First and Second Grade children from a Nashville Public School are shown at the entrance to *The Upper Room* Chapel.

The Upper Room Chapel continues to draw visitors to see and share in its beauty and spiritual lift. During April, May, and June of 1954, over 6,000 guests had registered in the visitor's guest book. This number included visitors from 42 states, the District of Columbia, and 28 foreign countries. These foreign countries were Austria, Argentina, Belgian Congo, Canada, Cuba, Chile, Colombia, England, Formosa, Germany, Hawaii, Holland, Hong Kong, Indonesia, Iran, India, Japan, Korea, Liberia, Mexico, Malaya, Norway, Philippines, Peru, Puerto Rico, Syria, Taiwan, and Tonga Islands.

The Chapel is visited by peoples of all ages—from the very youngest to the oldest. This is also true of the 123 different groups who held communion services, worship services, or heard interpretations of the symbolism in the chapel during the quarter. But it is especially popular with the young people. Here in the Upper Room Chapel meet continually peoples of all races, colors and denominations bearing witness to the oneness of our faith.

Board of Evangelism staff and employees attend weekly chapel services.

"Welcome Wagon"

Dr. Wood H. Patrick, pastor of the First Methodist Church in Victoria, Texas, writes concerning the use of the "Welcome Wagon" as a means of witnessing for Christ through daily devotions to new people who move into their city. The letter is reproduced below that it might be of help to others who are looking for ways to increase the ministry of their local church.

Dear Friends:

Will you please add to our present order of 500 Upper Rooms, regular size, 80 for each issue of the airmail size; Our purpose in ordering these additional copies is this: In our city, as in many, we have the "Welcome Wagon." We plan to subscribe to that service, having them distribute for us this airmail size of THE UPPER ROOM. Our thought is to paste on the back thereof a page bearing a statement like this—

Mrs. Jack Shaw, right, is shown handing a copy of *The Upper Room* to a newcomer, Miss Mary Patricia Richey, a new teacher in the public schools at Victoria, Texas.

VICTORIA'S CHURCHES
WELCOME YOU TO OUR CITY!

May you find soon your church home; most of the major denominations are represented here and invite you to be one of them.
May this little book of daily devotions prove to be useful for you and your family.

* * * * *

FIRST METHODIST CHURCH
Bridge at Power
Telephone 1766
WOOD H. PATRICK, PASTOR
404 N. Bridge
Telephone 2117

Sincerely yours,
Wood H. Patrick

In a later letter, Dr. Patrick writes, "I understand that everyone to whom a copy of THE UPPER ROOM is given seems happy to receive it. . . .

VISITATION I

by

Gerald E

Grace Mett

Oelwe

AS two men approached each other on a busy downtown street, in a midwestern city, it was obvious that an interesting conversation was going to take place.

"Hello, Harry, what are you so enthusiastic about this morning?"

"Well, Tom, I didn't know it was as obvious as all that; but I'm sure thrilled about something."

"Well, don't keep it a secret. Tell me about it."

"Two nights ago the Ricklefs family called on us and told us about the Fellowship Visitation program that's going on in our church. After they had told us all about it, they asked my wife and me to make a visit on another church family. And that's why I'm all stirred up. I never had so much fun in my life. Why, instead of a few minutes, we spent the whole evening. Now the wife and I've decided to make a call every evening when we don't have a meeting scheduled. Last night we called on the Inmans. We didn't stay all evening, but we sure had a good time. Yes sir, it's more fun than I've had for years."

"Say, Harry, is this program just for a certain few in the church?"

"No, Tom, it isn't. Within two weeks every family in the church will be called upon and will have an opportunity to call on someone else."

"Well, Harry, who will call on me?"

"Tom, I don't know. But, you can bank on this; someone *will* call on you folks!"

This just about tells the whole story of a dynamic new visitation program that is now sweeping many churches. Our people talked so much about it that we have had over 50 inquiries from churches and people all over America. *Here's How It Happened.*

A Knotty Problem

Two years ago, our Commission on Membership and Evangelism was struggling with a knotty problem. Our church attendance did not return to a good level until about the middle of October. We wanted to devise some way to reach every family and have them respond by attending church in September instead of waiting until late fall. The committee and pastor worked together for several months and came up with the following ideas:

1. Strengthen the summer services with the main objective of holding them at a higher level. (This was actually accomplished. The pastor took his vacation in January instead of during the summer. Several special meetings were planned. The services were held early, before the heat of noonday. Our weekly church paper ran feature issues on the importance of church attendance.)
2. Prepare all organizations for a quick, strong start of their fall program *early in the fall.* (This was accomplished by having the church school hold Promotion Sunday on the first Sunday after Labor Day, following it with a good Rally Day program, etc. We started our weekday activities the first week of September. We publicized September as "Back to Church Month." Other organizations cooperated with early starts and personal contacts.
3. Set up some type of church-wide visitation that would successfully

At top of page:

The pastor, Gerald E. Bisbee (right), delivers materials to Mr. and Mrs. Robert Ricklefs and family starting the Fellowship Visitation.

To the right:

Mr. and Mrs. Robert Ricklefs and family continue the Fellowship Visitation by presenting the plan and materials to Mr. and Mrs. Harry Lund.

FUN---ANYTIME

an Bisbee

st Church

wa

contact every family. (It took three months of work to set up and perfect the plan. The basic plan included setting up the church membership in groups of 7 to 10; the preparation of a program brochure of the church year; and a letter explaining the whole system.)

But the unusual feature came when the Commission met to go over the final details. They felt that the program was essentially right; but, in the course of an informal discussion on how to help the individual member feel his responsibility, an exciting idea was presented. Instead of having the 50 teams of visitors contact the families as planned, it was suggested that we have them contact just one family—do a sales job for the church and wind up the call by asking the family to assume the responsibility of calling on the next family on the list.

Did we get excited! And well we should, because this was to be the most successful church visitation program we had ever seen. The Commission accepted a few more detailed suggestions and closed its meeting with the best prayer meeting held around the church in years. It really isn't strange that the program carried with it a strong spiritual tone all the way through.

Final Form

The program, in its final form, worked like this. Mrs. Robert Ricklefs, chairman of the Commission, and the pastor delivered the packets of cards and materials to each one of the 50 families chosen to start the Fellowship Visitation, as it was called. The pastor's letter—explaining the program, how it worked, its possibilities, and its values to family and church—was read by one of the visitors to the family. To facilitate the process, all members of the family were handed one of the letters so they could follow along as it was read to them. Then they were asked if they had any questions or suggestions. The other visitor then enthusiastically discussed the church year program and handed the family a card. This card was very carefully worded. Signed at the bottom by both families, it included a "thank you" for the family that brought the materials, a promise to have the whole family in church on the special days indicated, and a promise to attend church every Sunday unless unforeseen circumstances made it impossible to do so. The family interviews closed with prayer for the family, for the church, for its pastor and program, and for the fellowship visitation.

The program spread like wild fire. People who hadn't been to church in years were not only there but were interested. The fellowship family nights swept to a new high in attendance, and the effects were felt in almost every part of the church's activity.

The people registered their attendance by putting their cards in special boxes prepared for them in both of the two entrances. No one wanted to be left out. Actually, about 92% of the families were visited. Of course, here and there the program broke down when a very few didn't carry out their responsibility. But most of the members made their calls in the suggested 24-hour limit. *And they had fun.* Everyone was talking about it.

At the door, the pastor greeted a stranger who wouldn't tell her name,

(*Continued on next page*)

At top of page:

On Sunday morning the results are seen as church-goers deposit the covenant cards in a special box prepared for them.

To the left:

Mr. and Mrs. Harry Lund continue the visitation by presenting the program of the Fellowship of Visitation to Mrs. Gerald Bisbee and family.

but who did volunteer, "I go to another church. My neighbor hasn't been to church for 10 years. Furthermore, she has never been asked to take *any* responsibility in the church. She got so excited over this visitation program that she went out and worked her head off. I came to see what was going on."

Another lady, who had always been shy and retiring, made all the calls in her packet, she was so inspired. Of course, the people she called on didn't have an opportunity to take any of the fellowship responsibility, but the Commission had discovered a new visitor for future campaigns. It is interesting to note that her name had been passed over many times in the search for visitors. It humbled the Commission and awoke them to a greater vision of possibilities.

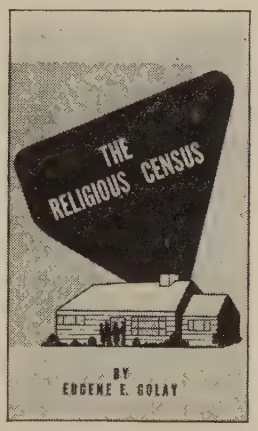
Many people commented on the warmer spirit of fellowship at church. Others made it known that they weren't going to stop visiting. New church friendships sprang up all over the city. The evangelism program that followed a few weeks later had an added strength and increased results. The effect of the program is still continuing.

Visitation Is Fun

Yes, visitation *is* fun, anytime in the church year. A simple program like this can put new power in any church and bring attendances that will break all records. This is true because this program is planned to do the following: (1) reach every family in the church; (2) use every family; (3) give everyone a task to do and thus make him feel more a part of the church and its program, especially in large churches. It also discovers new resources and adds a creative touch to the divine task of building the Kingdom.

Don't wait for some perfect day. Try it now. Experience the thrill that comes when you hear a fellow like Harry say, "I've never had so much fun in my life. Visitation is fun. I'm going to keep calling."

And Harry had done just that. One night he visited the church league at the bowling alley and won nine men and women for Christ and the Church. Harry is still calling!



COMPLETELY REVISED AND REWRITTEN!

The Religious Census

by Eugene E. Golay

A helpful "how" book pointing up effective ways of taking the religious census. Based on the experience of thousands of churches. Contains an entirely new section on the telephone census. Vital to your planning for any program of Visitation Evangelism. Order in quantities today.

10c each; 6 for 50c

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue

Nashville 5, Tennessee

SECOND LOOK at a Star

by Vernon L. Taylor
Community Methodist Church
Nyssa, Oregon

IN the much-told stories of Christmas there are often unsuspected lessons for year-round living. Such is the case in Matthew's account of the wise men. You will remember that they had seen the star which, to them, represented a special message from God. Wise men then, as now, look for a star. And when they see in it a message from God, beckoning them on, they rejoice.

Only a Few Saw

There are several things to be learned from the story of the wise men and their search for the Saviour. Consider, first of all, that while the star was there for everyone to see, only a few saw it. These wise men probably were what we today would call astrologers. They were not astronomers, for they tried to fashion meanings in the movements of the heavens, instead of studying the celestial mechanics. They were at their regular work, watching the heaven, when they discovered something new. Some phenonema had happened while they watched, and they saw it because they were looking for a sign. Thousands of others must have seen the same star; but because they were not aware, they did not see.

Everyone has seen mold. Most of us have seen it hundreds of times. Probably to most of us it is something that must be thrown out, since it represents decay and danger. But when Alexander Fleming saw mold he was aware of its potentials because he was looking for a sign. He saw more than mold. He saw penicillin.

Consider the heavens. I arise early on Sunday morning, long before the sun is up, and go down to my basement study where I try to let God guide me as I go over my sermon for the last time. One nice thing about the basement is its windows. They are not large. The only way one can look through them is to look up. Every Sunday morning I watch the sunrise. Most of the mornings in desert country the sunrise is beautiful. But it is beautiful because of the clouds that obstruct the view of the sun. The sun is coming up only for those who are aware. For those who are not, the day is cloudy.

What are you looking for in life—money? security? happiness? contentment? If it is no higher than yourself, you will never see the star . . . not even the first time. We must be aware that God is beckoning us if we would see the Saviour.

Be Anxious and Eager

More than that. We must not only be aware. We must be anxious, eager, if we are to see the star. It is not enough simply to "carry a cross" of duty in the work of the Lord. Rather, one must do it gladly and eagerly, looking anxiously for a sign from God that what is done is right.

Dr. Ralph W. Sockman says that pillars will never stand upright unless something bears down on them from above. I am glad for those in the church who serve God from a sense of duty. But I am a little sorry for them, too, since those who serve eagerly are those who find joy in their job.

That was the difference between Mary and Martha. Martha served from a sense of duty. Mary served from eager joy. Both saw the Master, and both considered Him as Saviour.

For Everyone

You see, the star was there for everyone to see. No one can monopolize a star. But only those who want to see it will do so.

Consider, further, that if we would see it we must be going in the right direction. The wise men had been going for a long time. They used their sense of judgment. They had studied the sacred writings. But, most important, they had set out with faith. There was no doubt as to which direction they would go. Nor was there doubt as to whether they should go. They didn't waste time debating, as we might have done, the meaning of the heavenly phenomena. They didn't even consider

the political situation, as well they might, for things were not at all comfortable around Jerusalem that year. They thought little of their own safety. They simply set out. And when they did, the star guided them. God always guides us if we set out in faith and watch His star.

A minister friend of mine has a church that is always in debt. Some time ago, when the people had just finished paying off the debt on the organ, I spoke to him: "Isn't it great to be out of debt again?" I asked. "No, it isn't," he replied. "And because it isn't we are going to go in debt again for a stained-glass window. We have to be paying for something to keep the interest in us." We must be going, moving, working on something of faith if we would see the star.

King of Kings

But consider again. When the wise men arrived where they thought they were going, they were in the wrong place. Somehow, in their anxiety to find the Saviour, they lost sight of the star. I suppose they were blinded by the glitter of Jerusalem. Who can blame them? They did not know that they were not looking for a mere king. When they found Him later, it was in the stable; and, instead of a king, they found the King of kings.

Life is like that. The most of life is a matter of adjusting to new circumstances. Usually the plans we make are not those which are carried out. Only air castles have plumbing that doesn't leak. It is all very well to yell defiantly that "I am the master of my fate." In a sense we are. But in a larger sense we are not. We are not responsible for what life does to us. But we are responsible for the attitude we take to what life does to us.

This is the greatest lesson from the story of the wise men. Life was fulfilled for them when they saw the star the second time. When they got to the place where they thought they were going, and did not find the Saviour, they talked with other wise men and then set out again. "As they went their way . . . the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star (the second time) they rejoiced exceedingly with great joy." Their mission was not complete until they had seen the star the second time.

This was the greatest lesson for the wise men, and it can be our greatest lesson, too. In a world where size seems to be a premium, we can see the star the second time when we realize that we can be just as successful in little things. We can see the star the second time, our hopes can be changed, and our goals can be glorified.

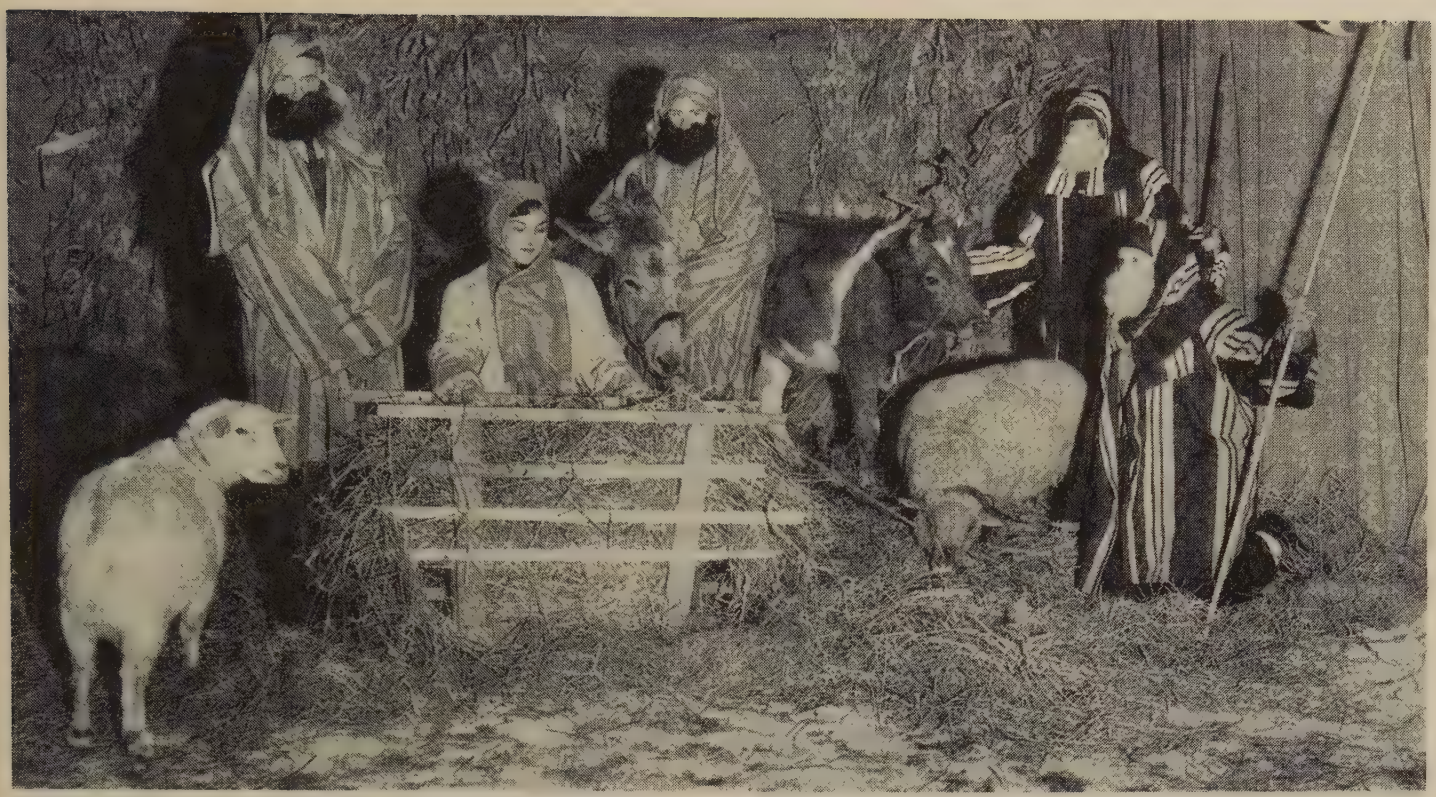
". . . Behold there came wise men . . . and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced . . . and fell down and worshipped him."

—Luke 2:1, 9-11.

Ten Commandments For Christmas

1. Thou shalt not leave Christ out of Christmas, making it "Xmas." To most minds "X" stands not for Christ, but for algebraic unknown.
2. Thou shalt not value thy gifts by their cost, for many shall signify love that is more blessed and beautiful than silver and gold.
3. Thou shalt give thyself with thy gifts. Thy love, thy personality, and thy service shall increase the value of thy gift an hundredfold and he that receiveth it shall treasure it forever.
4. Thou shalt not let Santa Claus take the place of Jesus Christ, lest Christmas become a fairy tale rather than a sublime reality in the spiritual realm.
5. Thou shalt not burden thy servant. The shop girl, the mail carrier and the merchant shall have thy consideration.
6. Thou shalt not neglect thy church. Its Christmas services are planned to help spiritualize the Christmas season for thee, thy family, and thy friends.
7. Thou shalt not neglect the needy. Let thy bountiful blessings be shared with the many who will go hungry and cold unless thou art generous at Christmas.
8. Thou shalt be as a little child. Christmas is the day of the Christ Child; not until thou hast become in spirit as a little child art thou ready to enter the Kingdom of Heaven.
9. Thou shalt prepare thy soul for Christmas. Verily, most of us spend much time and money getting gifts ready, but few seconds in preparing our souls.
10. Thou shalt give thy heart to Christ. Let thy Christmas list have Christ at the top and thy heart as the gift. In so doing thou art as the Wise Men of old and, verily, thou shalt find thyself born again on Christmas Day.

—Adapted



A Living Nativity Scene

THE November official board meeting, of the Mount Hope Methodist Church, Chester, Pennsylvania, was coming to a close. All the regular business had been finished and the members were preparing to leave the parsonage. Then the young pastor asked a question: "What can we do constructively to bring the real meaning of Christmas to the hearts of the people in our community?"

A long silence followed. No one seemed to have a suggestion. Then the pastor spoke again and said: "Let's take every person in our community back to Bethlehem. Take them to the crèche where the Holy Family rested." The official board was amazed. They listened eagerly as the pastor continued, "We could take our own church people and dress them in the costumes of Christ's" day. We could erect on the lawn of the church a structure that looks like a stable. We could round up animals—a donkey, a few sheep, and a heifer. From our church-tower amplifier we might play music telling the story of Christmas."

The minister was enthusiastic. "Let's try it just this year," he said, "and see what happens." There were some questioning faces in the official board meeting. Some heads began to shake negatively. "This will never work. The pastor's enthusiasm has run away with him again." One member suggested that he could obtain cardboard figures for such a scene. But this was not what the pastor wanted. He wanted laymen and lay women to be a living part of a great plan to keep Christ in Christmas.

Then one man seemed to grasp the wonderful idea. He said, "I know where you can get a few sheep." Someone else said, "I'll make the costumes." Another voice, "I think I can get you a donkey." Thus, the Living Nativity was conceived at the Mount Hope Methodist Church.

One hour before the time for the Nativity to start, the sheep had not yet been found, the costumes were not yet completed, and the donkey was acting very much like a donkey. But when the hour came, the Holy Family was assembled; and every passing car slowed down that the occupants might see the stable of Bethlehem.

This was five years ago. What was then a rural community is now a suburban community. However, the Living Nativity is regarded as the high spot in the year for the members of Mount Hope Church.

Recently, the men of the church, under the direction of Leslie Ashworth, lay leader, constructed, in two evenings, a lovely rustic barn for the scene. Almost every one of the 700 members of the church contributes in some way to the production of the Nativity scene.

Fred Waring recently sent two albums of his recorded "Song of Christmas" as his personal gift to the church and pastor. The entire scene is produced by the pastor and his wife. Persons taking part in the tableau stand half-hour shifts and then are relieved by fellow church members.

There is a job for everyone in this project. Often a whole family comes to the parsonage to wait to be assigned to a shift. Here is a fine opportunity

for Christian fellowship in the church family.

The women of the church keep platters of sandwiches and cups of steaming coffee ready for the participants.

State and local police have cooperated in handling the large volume of traffic that nightly passes the tableau.

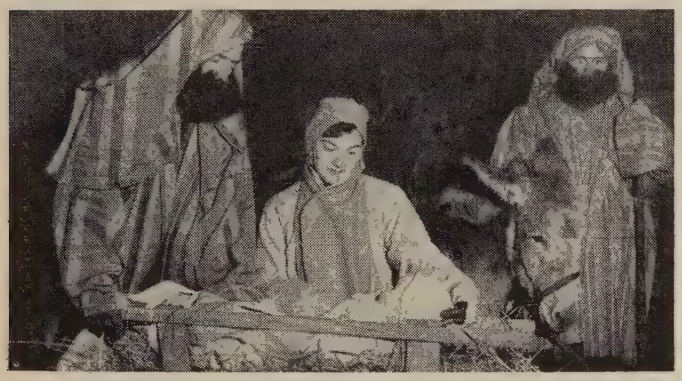
Thousands of Christmas tracts are handed out by Youth Fellowship members who stand by ready to answer any questions. This has opened many opportunities for witnessing for these fine young people, who have been trained by the pastor and laymen in the work of personal evangelism.

Last year an estimated 25,000 people from many states viewed the scene. An additional unnumbered audience saw it as it was presented on WFIL-TV during the Christmas season. Many of the local newspapers in eastern Pennsylvania carried stories and pictures of the scene.

The Living Nativity has become a tradition at Mount Hope Methodist Church, which is located five miles west of Chester, Pennsylvania. The people of the church feel that they are privileged to participate in this project to make the meaning of Christmas more real to the people who live next door to them. Many churches in eastern Pennsylvania have written to the pastor, Philip E. Worth, asking for instructions on producing the Living Nativity. As one man recently wrote to the church: "This Living Nativity should be presented in every community in America. For without Christ there is no Christmas."

Stories by the hundreds relate to the Living Nativity. Last Christmas a man from another state took motion pictures of the Living Nativity. During the year the man passed away, and a short time later his wife called the preacher of Mount Hope Church and said, "My husband felt that you and your church people were friends of his. Before he died he asked me to call you and thank you for what you are doing out there."

As Mount Hope Church prepares for its annual adventure in Christmas, it is with the prayer that Christ may be honored on this, His birthday.



PROMOTIONAL MATERIALS FOR THE *"Christmas for Christ"* CRUSADE

Billboard Posters (Four colors) **$10.00 each**
Regular roadside billboard size—19 feet 4 inches by 8½ feet.

Lawn Signs (5x3 feet) **$5.00 each**
Beautiful six-color canvas lawn sign.

Printed Letters **$1.00 per 100**
For churches to mail to members promoting a Christian Christmas observance.

Christmas Cards (with matching envelopes) **$3.00 per 100**
An attractive card folder emphasizing "Christmas for Christ."

1-column Mat **15¢ each**
For newspapers and printed church bulletins.

2-column Mat (for publicity) **20¢ each**
Give this mat to your newspaper with a Christmas news story and article.

Large Newspaper Mat **50¢ each**
A 2-column mat, 7 inches deep, bearing a Christmas message urging that "Christmas Is for Christ."

Auto Bumper Strips (minimum order, 50) 2 colors
50 for $6.00

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TIDINGS
1908 Grand Avenue
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Headquarters
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Evangelistic Materials

Bishop Hazen G. Werner, right, is shown receiving the first copy of his new book, *When the Family Prays*, and Dr. Edward D. Staples the first copy of his new book, *Worship Time*, at one of the sessions of the National Family Life Conference at Cleveland. Bishop Werner's book is a practical presentation of the place of worship in the family. It is designed especially to help families establish programs of worship, devotions, and prayer in the home. *Worship Time*, compiled by Dr. Staples, provides resource materials for family worship. It is designed especially for families with young children. It is in the style and format of *Prayer Time*, of which he is also the compiler. The presentation was made by Harold L. Hermann of *The Upper Room* staff.

Two Remarkable Stories of Faith and Hope Reported by Editor of Telegu Edition of *THE UPPER ROOM*

A Shut-in Renews His Faith

An aged man was bed-ridden for a very long time, and the sufferings he went through were very acute. The devil seized the opportunity to shake his faith in the ever-loving Father. As the result of his unending bodily suffering the sick man almost succumbed to the subtle artifices of Satan.

Just at that critical moment he happened to see somebody reading the *Telugu Upper Room* in the hospital; he asked for it; a copy was given to him. The picture on the cover of that copy providentially happened to be that of Peter and John running to the empty tomb. He then asked with faint voice what that picture was about. When he heard of the empty tomb and of the glorious resurrection, his thoughts about the Risen Saviour were revived within him. As he was hearing it read to him, all traces of suffering began to disappear from his face, the radiance of joy and peace and faith covered his countenance.

A Schoolboy Turns a New Leaf

In a Christian family a lad became a problem both at school and at home. The parents tried every means to help him, but all their efforts were of no avail.

An aunt of the lad came across a Telugu copy of THE UPPER ROOM. She read it with much interest. She felt that a Devotional like THE UPPER ROOM would certainly help her nephew. She at once sent it to him by post.

As he opened the parcel, the first thing his eyes fell upon was the cover picture, and it was that of Jesus laying His left hand on the shoulders of a lad, pointing with His right hand to the field of his labor, and directing him to go there for Him. The lad began to feel that the lad in the picture was none other but himself. The lad opened his heart for his Lord Jesus to enter in and occupy it. He is now a regular reader of THE UPPER ROOM, and loves it with all his heart.

To keep pace with the increasing demand for pulpit power, THE UPPER ROOM PULPIT presents SIX stimulating sermons in every issue from the minds and hearts of the great leaders of our day, PLUS suggested ideas, illustrations, and other helps for those called to preach or to give short inspirational talks.

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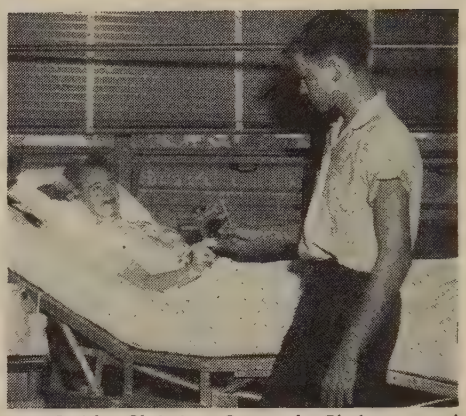
A Senior Methodist Youth Fellowship Project

Planning session before delivering issue of *The Upper Room* at the Centenary Methodist Church, Lawton, Oklahoma. From left to right, Sam Smith, Jerry Ball, The Rev. J. Walter Browers, Jr., Pastor of Centenary Methodist Church, and Julia Fullerton.



Sam Smith, Christian Outreach Chairman and Lawton High School Senior, presenting a copy of *The Upper Room* to Mrs. Essie Smith, of Lawton, (no relation) at Memorial Hospital.

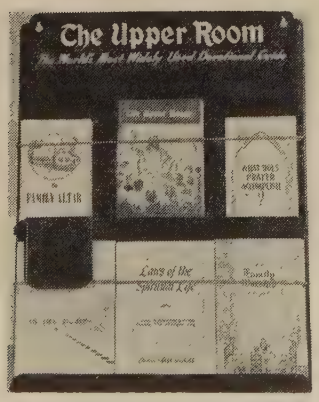
One of the projects of the senior MYF of the Centenary Methodist Church, Lawton, Oklahoma, is that of the distribution of the copies of THE UPPER ROOM to the three hospitals in Lawton. Mr. L. W. Ozier, Youth Director, writes as follows:

"Untold good has come as a result of our placing copies of THE UPPER ROOM in our hospitals, and hundreds of people have been reached at a time when they needed this help greatly. Everyone in our MYF is pleased, to put in mildly, with the spiritual rewards we have received.

"When each issue comes out, our Christian Outreach Chairman, Sam Smith, and his committee, personally deliver the copies to our three hospitals. The money to sponsor the project is being raised, and easily, by various activities of the entire MYF. . . . We have had no trouble at all financing this effort."

A Literature Rack Is an Ideal Christmas Gift for Your Church

RACKS to Enlarge the MINISTRY OF THE PRINTED WORD



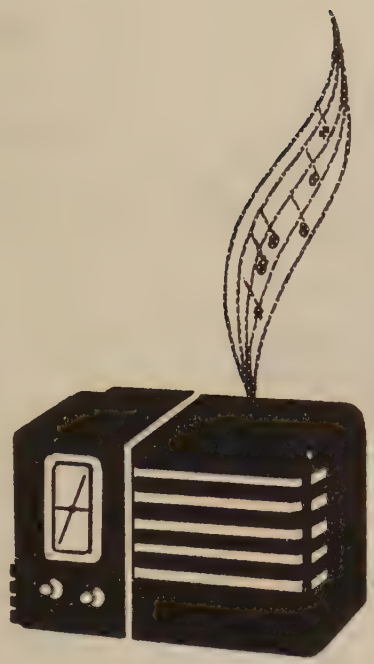
The small light-weight rack is 15 by 20 inches in overall size designed to hold six or eight average sized items. Easily portable. *Price $5.00.*

To help pastors enlarge and enrich the ministry of the printed word in their churches THE UPPER ROOM has developed two steel literature racks. Both were designed as items of church furniture. Enameled in a rich brown walnut color. Either rack may be hung on a wall or set upon a table. Each rack also has a lockable coin box.

Order from: THE UPPER ROOM
1908 Grand Ave., Nashville, Tenn.

The larger rack, 27½ by 33 inches in overall size (arms to be attached at each side furnished free), is designed to hold as many as 28 different items of literature. Guides and chain of chrome finish. *Price $15.00.*

Publicity Materials for Your CHURCH ATTENDANCE CRUSADE



Every word spoken publicly for your church can well remind someone of his need for Christ and the fellowship of the Church. The public outreach of the Church has no limits. The reception and use of the various media of communications has been widespread. Churches in every community should take advantage of the opportunities of keeping the significance of the Church before all the people all the time.

The local motion picture theater is always concerned with good public relations. It is simple for theaters to use short trailers. Theater managers will welcome good material. Go directly to the manager of the theater. Tell him of the need of reminding people to take their churchgoing seriously. Show him a trailer that urges everyone to attend church, and then suggest that he use the trailer for a certain specified time.

If the theater desires to continue such use, provide an alternate trailer. There are two trailers to permit variety in the presentation. The cost is nominal compared to the number of persons who will have the Church called to their attention.

Radio is the second great field of public evangelism. Increasing time is being made available to churches and ministerial associations. An opportunity often unused is that of providing high quality "spot announcement" records for use at special emphasis periods—or on Saturdays the year around.

Go personally, talk with the program manager of your station. Provide him with a special "spot announcement" record that will give the station 30 "spots" ranging from 10 to 60 seconds. Let him hear the record.

Then, of course, there is the great growing field of television, which offers a great variety of opportunities. Again, visit personally with the program manager. Tell him of the "spot announcement" record with a set of 2″x2″ slides for the visual accompaniment. Or perhaps he would prefer a 16mm. film.

As churches take part in the 1955 Nation-Wide Church Attendance Crusade, they should make every effort to get the proper materials before the public. Don't depend on the other fellow to do it. He may be depending on you.

Write today to TIDINGS for publicity materials as advertised on page 12.

UNIVERSAL WEEK OF PRAYER

January 2-9, 1955

Pastors and people are urged to conduct inter-church prayer groups during this spiritually significant week. Let us make the most of the opportunity we have for spiritual fellowship in this traditional Week of Prayer.

To help ministers in their preparation for the Universal Week of Prayer, the National Council of Churches is making available a devotional booklet, "The Life God Redeems," by John Oliver Nelson, at 15c a copy.

For full information, and for quantity prices, write National Council of Churches, 297 Fourth Avenue, New York 10, New York.

Promotion and Advertising Materials for Nation-Wide Church Attendance Crusade

January to Easter

1955

Large use of the following materials, sponsored by civic clubs, Chambers of Commerce, Councils of Churches, and denominational ministerial associations, will be very effective.

Billboard Posters, "God Is Our Strength," **$10.00 each**

Beautiful 4-color, 24-sheet billboard posters to fit standard roadside billboards, $8.00 each for 10 or more in one order, cash with order.

Lawn Signs, "God Is Our Strength" **$5.00 each**

Beautiful 4-color emblem on canvas, 3x5 ft. Excellent for courthouse lawns, city halls, church yards, etc. 10 or more in one order, cash with order, $4.00 each.

Auto Bumper Strips, 50 for $6.00

Two-color bumper strips with "Day-Glo" ink, containing all the wording on the emblem. Sold only in lots of 50.

"Table Grace" Cards (4 cards to set) **10c per set**

Put a card of "Table Graces" each month on every table in every restaurant, hotel, and public eating place in your community. Beautiful in design, contains "God Is Our Strength" emblem. Each set contains a different card with different "Table Graces" for January, February, March, and April.

Mats, "God Is Our Strength," 1-column, **15c each**

Mats, "God Is Our Strength," 2-column, **20c each**

Stuffer Leaflets, "God Is Our Strength," **$1.00 per 100**

2-color leaflets suitable for enclosures in mailings by business concerns, utility companies, etc. Designed to challenge people to God-consciousness and church attendance. Order in large quantities.

Window Cards, "God Is Our Strength," **5c each; 6 for 25c**

2-color, 3-ply cards, 11x8½ inches, in four different combinations of colors, for placing in every store window, on public bulletin boards, etc., to make the whole community conscious of God and the need for church attendance. Order in large quantities. In lots of 100 or more, **$3.50 per 100.**

Posters, "God Is Our Strength" **10c each; 6 for 50c**

2-color, heavy paper, 17x22 inches, for bulletin boards and prominent public places. **Order 25 or more at 6c each.**

Newspaper Mat Series, Set of 15. **The Set, $3.50**

Fifteen large two-column mats, about 7 inches deep, each numbered and different, to run weekly in newspapers. Space at bottom for local sponsor or message. Sets not broken.

Celluloid Buttons, "God Is Our Strength," **$3.00 per 100; 1,000 or more, $2.50 per 100.**

Letterheads, containing the emblem, for organizations to use in organizing and publicizing the Community Church Attendance Crusade. **75c per 100.**

Sheets of Stamps, "God Is Our Strength," **20c per sheet of 100.**

For using on envelopes, business letterheads, etc. Order 100 sheets or more (10,000 stamps) at 15c per sheet.

Window Stickers, 4x3 inches, **50c per 100**

For putting on inside of windows of homes, etc. Printed on gummed side for protection against weather. Put up in pads, 100 stickers to pad. Order 5,000 stickers or more, at 40c per 100.

Church Attendance Charts, 25c each

This large two-color wall chart is for churches to keep a record of their attendance from Sunday to Sunday, in graph form. **One chart is sufficient for a church, 10 or more charts, 15c each.**

(See also page 10)

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue

Nashville 5, Tennessee

What Last Year's Crusade Meant to One Church

by Paul E. Myers, Pastor
Simpson Methodist Church
Altoona, Pennsylvania

AS I LOOK BACK upon the thrilling results of our Church Attendance Crusade at Simpson Methodist Church, Altoona, Pennsylvania, I believe that four factors were mainly responsible for its effectiveness: (1) continuous publicity, (2) faithful attention to the weekly registration by means of attendance cards, (3) systematic visitation of absentee members, and (4) an emphasis upon doctrinal preaching.

What did the Crusade accomplish? For 16 successive Sunday mornings, from January 3 to Easter Sunday, April 18, 1954, we had a larger attendance *each Sunday* than we had on Easter Sunday of 1953, when 308 were present. Our lowest attendance was 309; our highest (on Easter, of course) was 454. The average for the 14 Sundays preceding Holy Week was 326, an increase of 115 over the average for the last four months of 1953. During the same period of time, the Sunday evening attendance advanced from an average of 48 to 68. Church school attendance went from 260 to 285.

At the end of the Crusade, we were able, through an accurate registration of attendance by means of signed cards, to tabulate other informative results: 401 of our members had signed the loyalty cards; 557 of our 698 resident members had attended one or more worship services since January 1, for an average of 80% of our resident membership.

Prior to Holy Week, the average attendance of our *members* each Sunday (for both services) during the Crusade was 356, or 51% of our membership. On Easter, 69% of our resident members attended one or more of our three services (sunrise, A.M. and P.M.). Of the 141 members who failed to attend, 33 had valid reasons for being absent. Approximately one-half of the remaining 108 members have been chronic absentees for years.

Organization

The pattern of our organization was relatively simple.

Publicity, with the pastor as chairman. The monthly parish paper, from December to April, stressed the Crusade. Weekly emphasis was made through the Sunday bulletin and from the pulpit. Additional publicity was given through a series of form-letters that applied gentle but increasingly-felt pressure upon all the members, particularly upon those who never attended, in this wise:

1. 451 letters to all the homes in December, announcing the Crusade.
2. 309 letters of appreciation to those who were communicants on January 3 and who signed covenant cards (which were presented at the table by the kneeling communicants).
3. 382 letters of exhortation to those who did not attend on January 3, challenging them to be loyal.
4. 118 letters to those who began to attend later in January.
5. 201 letters (early in February) to those who failed to attend during January, except the ill.
6. During February and March, whenever a habitual absentee registered his attendance on Sunday, a letter of appreciation was sent to him before the next Sunday, thanking him for renewing his loyalty and asking him to invite others.

In each letter of appreciation the spiritual objectives of Simpson Church were stressed and suggestions were made concerning Crusade materials (window stickers, attendance records, etc.).

Visitation, with Mr. Fay Hileman as chairman, and 21 members of the Fishermen's Club and the pastor as visitors. The plan of visitation, with slight adaptations, followed the procedure outlined in SHEPHERDS. Those who did not attend in January were visited in February. Those who still failed to attend at the end of February were revisited in March. Those who remained "spiritual hold-outs" by the end of March were visited for the third time before Easter.

Registration of attendance, with Mr. Thomas Graham as chairman, assisted by eight ushers during the worship service and by six young ladies who alphabetized the signed attendance

WATCH NIGHT

Two orders of worship for Watch Night are still available from TIDINGS for churches planning to hold special services at New Year's. One is the popular *John Wesley Covenant Service,* adapted for contemporary use. The other is the *Service of Worship for Covenant Sunday and Watch Night,* by George H. Jones, Editor of TIDINGS.

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cards immediately after each service. The registrations were held on the first Sunday of January, February, and March and *every* Sunday during Lent. On each Monday morning, the pastor studied the cards to determine which members had not yet attended and which members required pastoral attention that week.

Sunday morning series of sermons on "Principles of Protestantism," "Stories Jesus Told," "The Marks of a Methodist," and "Age-Old Questions Ever New."

Was all this effort worth while? It most certainly was! Some of the oldsters in the congregation expressed their delight with such expressions as, "I haven't seen such crowds in our church since I was a boy," or "The best attendance in 40 years." You can imagine how the pastor felt, preaching to an overflow congregation each Sunday for 16 Sundays!

In my opinion, the most beneficial result of the Crusade was not simply an increased attendance, but rather the spiritual and psychological impact which the effort made on the fellowship of our church. It has convinced many of our members that what we can accomplish in increasing church attendance through deep spiritual motivation we can, by the grace of God, do in other areas of churchmanship and personal Christian living.

Discipline of The Methodist Church

222. To the Commission on Membership and Evangelism in cooperation with the pastor is committed the following specific duties:

(6.) To promote attendance upon the public worship of God (Paragraph 97) and through friendly visitation, distribution of literature, and other means to lead indifferent members to active participation in the life and work of the church.

Helpful Materials for the "Christmas for Christ" Crusade

Rediscovering Christmas, by G. Ernest Thomas
50¢ each; 12 or more, 35¢ each
A new book describing practical ways in which to make this a Christian Christmas.

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Beautiful, two-color, Christmas greeting card folder.

Window Cards (11"x8½")
5¢ each; 6 for 25¢

Posters (17"x22")
10¢ each; 6 for 50¢
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Celluloid Buttons (minimum order, 50) **$3.00 per 100**
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EVANGELISM and Social Issues

by A. Dudley Ward
Executive Secretary
Board of Social and Economic Relations
The Methodist Church

A YOUNG lad walked into a small church one evening and heard a simple, earnest preacher give a gospel message and an invitation to accept Christ as Saviour and Lord. The boy did not really understand what was going on or what he was doing as he walked forward. But something happened which changed his life as he knelt at the altar and felt the hands of the preacher upon his head.

Later, this same lad saw his parents kneeling in their living room one evening with a minister. He soon realized that they, too, had decided to commit themselves to Jesus Christ.

The father lost his contracting business in the depression. He decided to go back to his tools to support his family. He earned only a pittance for several years. He became interested in the problems of the working man as a result of his own economic distress. His concern flowed naturally from his religious commitment, which for him involved relating religion to life. He was elected an organizer by his local union during the early days of organization.

It was this natural relationship between Christian commitment and the demands of a social crisis that embedded in the young lad's mind the idea that Christianity and society are unalterably interrelated. The lad is now the man writing this article.

The reality of the gospel's relationship to social, economic, political, and international affairs has become increasingly apparent. This reality is central in the life of Methodism and was a vital factor in the decision of my wife and me to join The Methodist Church about 10 years ago.

(1) *The Christian faith is a revolutionary faith.* It can transform the lives of individuals, and God working through these individuals can transform society.

A distinguished American economist, Kenneth Boulding, in a recent book [1] declared that in a large measure the dynamic of American economic life derives from the impact of the principle of religious conversion, so much a part of religious life on this continent. It is this revolutionary principle of the Christian faith which is needed today to combat false ideologies which are also revolutionary in their conceptions.

(2) *The Christian Faith is relevant to every aspect of individual and social life*—the sacred and the secular, the rich and the poor, the good and the bad, the individual and the group.

(3) In this present period of world history it is evident that the validity of Christianity will not be established by the number and size of its buildings, the efficiency of its organization, nor the material benefits which Christian workers derive. *Christianity will be tested by its ability to relate its message to the lives of people who are caught in the tensions of a world on the verge of chaos.*

(4) *People everywhere wish to be related to a functional organism and not an institutional organization.* This is the common desire of those who join business groups, professional associations, farm organizations, and labor unions. These groups provide fellowship and the means by which individuals band together to achieve specific objectives. The Church must provide deeper experiences of fellowship which copes with the deepest moral and spiritual hungers of the human heart.

(5) *Great masses of people are unrelated to the life of the Church.* This fact was illustrated in the Christian Newsletter for March, 1946, which recorded a statement by George McLeod, founder of the IONA community. "A gospel currently preached does not waken an answering chord in their (a great mass of people's) experience. It looks to them much as some medieval treatise in demonology looks to us. It is a disastrous mistake to suppose that what is chiefly wanted for more successful evangelism is improvement in methods and the use of new techniques.

". . . If a Christian message is to have meaning in the conditions of today, it is necessary to offer men a more recognizable community life.

". . . Something new must enter their experience before they can understand the Christian message."

Two new experiments which try to meet this challenge now exist in America. The first is the East Harlem Protestant Parish in New York City, and the other is the Grace Church Episcopal in Jersey City, New Jersey. In both cases the attempt has been made to preach and to express the gospel in the slums of the city, not simply by establishing charitable institutions, but by the Church living as a community with the social context in which it is placed.

(6) *The Church is largely removed from people by the nature of the life it has taken on.* The Protestant Church is very largely a middle class organization.

This is true not only in America, where recent surveys reveal that changes for the better are taking place, but also in other parts of the world. For example, in the preparatory surveys for the Evanston Assembly of the World Council of Churches one reads that "The Church in Japan does not reach to the mass of the people either in the countryside or among industrial workers." The same general condition is reported for India. "The isolated situation of the Church in urban society means that urban Christianity is generally out of touch with the laboring classes. . . ." When referring to the

[1] A. Dudley Ward, Ed., *Goals of Economic Life*, Harper & Brothers, 1953, p. 61.

rural areas the same survey on India says, "the Churches in many places are giving a negative witness of isolation and dependence, rather than a positive witness of community with constantly extending social and economic frontiers, as well as spiritual and moral reality."

A report on the Church in Africa contains these words: "The Church is too often a comfortable little club which gives its members a certain amount of respectability without requiring anything much of them."

Of Great Britain we find things like the following reported on church life: "A great mass of people is alienated from the churches. This has been a trend which was completed at the time of the great depression in the early thirties when workers particularly affected felt deeply that the churches had let them down. . . ."

A report on Scotland says: "It was unemployment (80% of the male population in some areas) *during the great depression*[2] that really showed the skilled and unskilled workers that they belong together and finally convinced many that the Church belongs to the other side. It was not so much that the Church did nothing. It was rather that the Church did not care. When the unemployed sent a deputation to the General Assembly (*of the Church of Scotland*) they were not received. Probably the Assembly could have done nothing, but its effect on the men was disastrous. The Church was not concerned with them; that was the impression they received."

Some Signs of Hope

A few new factors are apparent in Methodism that give hope that we are entering a new era in the relationship between evangelism and social issues.

One of the most significant was the Convocation of Evangelism in Philadelphia in 1953. On one afternoon the whole convocation was divided into eight sections. The one which impressed this writer as the most relevant and provocative for a new era in evangelism was entitled, "Evangelism and the Social Order." Here several hundred people met for two and one-half hours to discuss how the living message of the gospel might be related to pressing issues confronting America and the world.

A second illustration is that in much of the evangelistic literature circulating in our Church a vital social concern is more apparent.

A high point in this new development of our life was the recent annual meeting of the General Board of Evangelism in Niagara Falls, Canada, in which the Board took an action supporting the recent Supreme Court decision declaring that segregation in public education is unconstitutional.

In other denominations and in interdenominational activity these patterns are evident. In most of the evangelistic missions conducted by the National Council of Churches specialists in social, economic, and political matters participate. It is the responsibility of these people to interpret the meaning of the Faith and personal commitment for social matters.

Some Actual Issues

Human Relations. There is no more important social issue confronting America and the world than this one. As a matter of fact, it is at the heart of the great social upheaval of the world and its distressing problems of international relations. It involves primarily the attitudes of non-white and white people toward each other. Practices in America on this matter are watched more closely by those who look at us from a distance than almost any other aspect of our national life.

The Christian mandate is absolutely clear regarding the matter. We believe God is Father of all men regardless of race, color, and creed. We believe that this common fatherhood of God makes all men brothers. We believe that we in the Church are all one in Christ, as the Apostle Paul said.

The question which is asked of the Church constantly is: "How can you speak to the rest of the world when your own life is characterized by discriminatory practices which contradict your gospel?"

We know that integration of peoples is not the only, nor the final, answer to the grievous problems facing society. We know that it will require a great deal of patience and prayer to work out solutions. However, these are not reasons for sitting back in lethargy while tensions and challenges arise around us. The Church must always be ready to apply the simplicity and directness of the gospel to its own life and that of society.

Family Life. National vigor and stability depend on strong families. In America we are facing new problems in family life, such as the pressure of materialism, which finds expression in the increasing desire for larger and larger quantities of goods and services. The moral strain placed upon the families of this nation by the striving for material things is very great. This was recognized by John Wesley in the early days of the Methodists. But nothing that Wesley faced can approximate the problem involved in the question: "How can a family be moral in a society of abundance?"

Another problem facing the family today is the increasing number of families in which both husband and wife work in order to have two incomes. This situation is due partly to the increasing cost of living and very largely to the desire for a higher standard of living. This new event places great pressure upon a marriage and the relationship between children and parents. A family faces emotional hazards when the mother is not personally caring for the children.

American families are victims of a new kind of disease called "spectatoritis" which is characterized by less and less time spent together for worship, for fellowship, and for work and fun, and more and more time spent as a passive group of isolated individuals watching commercialized recreation or squatting before television or listening to canned music. This not only wastes a great deal of time and energy but likewise thwarts the development of creative abilities as it pushes to the very margins of family life the worship of God in a corporate experience.

A pressing demand in modern life is to understand how Christian commitment is related to daily work. If Christ transforms the heart and the direction of life, He must have meaning for the work a person does.

Attitudes toward work will be changed. A Christian should develop better human relationships on the job. His ethical practices should be consistent with the insights of his faith and his personal commitment to Jesus Christ.

The Christian who is using natural resources must recognize the necessity to handle these as a steward of God. "This is my Father's world," and its resources must be treated as a sacred trust.

Conclusion

It is obvious from all the foregoing that evangelism takes on a new dimension in the modern world. This dimension is to relate Christianity to greater and greater creativity and to functional reality concerning the social issues which confront every person and society.

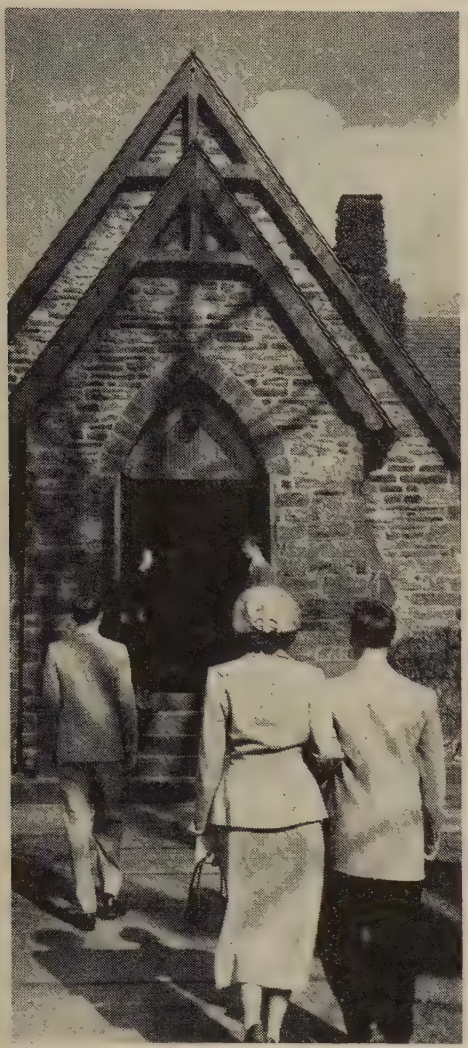
The Church must address itself, through its total life and individual Christians, to the social implications of Christianity the very first time an individual is confronted with the claims of Christ upon his life.

[2] Italics added.

WITNESSING:

Adventure in Specifics

by Mrs. Harley W. Farnham
Cedar Falls, Iowa



—H. Armstrong Roberts

DURING THE PAST several years, Methodism has seen the rise of a new evangelistic medium: the week-long "mission," with its companion features of nightly preaching services and two-by-two calling upon the unchurched or the unfaithful. Throughout the mission, one feature has been emphasized: Witnessing for Christ.

The basic meaning of "witness" is wrapped up in the advice given by a devout Scotch mother as her son went out to be a minister: "Remember, laddie, always say a good word for the Lord Jesus Christ." In modern language, this advice could mean that a person who enjoys sharing with neighbors the newest recipe for sugar cookies, or the latest tips on automobiles, should be equally ready to share the news of his success in following Christ's "recipe" for being happy, or "blessed." Speaking to others about Christ is still the Christian's first and greatest avenue of witnessing.

However, the current mission series lays stress upon example as well as precept. The faithful in attendance revel in volumes of oratory concerning the effect of the Christian in the home, in the church, in the community, in the nation, as a witness to the Christian way. Broadened into its over-all concept, Christian witnessing has come to be defined as meaning anything a Christian says or does, in any place, at any time, and under any circumstance.

Interesting By-Products

If this is true, there should come some interesting by-products of these inspiring sessions. In spite of the fact that Methodism, with its *nearly* 10,000,000 members, is just under seven per cent of the 160,000,000 population of the United States, the power generated by increased personal conviction in this one denominational enterprise can spread to other Christians and to the unchurched, like the power of quiet leaven, until the whole loaf has become of finer texture.

Therefore, among Methodists in the area where highly successful missions have been concluded, the critical onlooker should be able to notice side effects such as these:

Fewer automobile accidents. A Christian concerned about the welfare of his fellow men will drive more slowly. A speed of 70, 80, or 90 miles an hour is a dubious witness to the thoughtfulness of One who valued others more than self. If it is true, as the Safety Commissions say, that speed is responsible for many accidents, Christians will automatically slow down, if they are truly witnessing.

A remarkable increase of voters at the polls. Christians witnessing for a better way of life will naturally want to be sure that the best person possible is elected to public office. In fact, Christians convinced of the need for better government will offer themselves as candidates for office, believing that with God all things are possible.

The complete loss of personal inertia concerning youth problems in the community. If it is true, as one social worker has said, that in America three out of every four youth are unchurched, the compelling necessity to witness for Christ in the highways and byways becomes almost overpowering.

A decrease in the amount of personal debts, and an increase in the amount of bad debts recovered. A Christian who has not learned the sacred obligation of integrity with respect to money is a poor witness both to the eighth commandment and to the General Rules of Methodism as outlined by John Wesley. He shows conclusively that he has never heard of the Golden Rule.

A phenomenal increase in giving to World Service and similar causes which help other people. A denomination whose over-all average of per capita giving to missions is in the neighborhood of two cents a week can scarcely be called a power in untangling the affairs of the world, healing the wounds of the world, or hurrying the coming of the Kingdom of God on earth. The admonition, "feed my sheep . . . feed my lambs," is meaningless jargon if the person professing to witness for Christ is not moved as far down as his pocketbook.

Mental Health

A decrease in the number of nervous breakdowns, stroke victims, psychiatric cases, and other modern-day ills stemming from internal tensions. A Christian who has a morbid fear of riding in airplanes, for instance, is like a fire insurance salesman who lets his own house go without benefit of the product he is selling. A person who witnesses to faith in God should be the first person to practice that faith, believing that Christ meant it when he said, "Stop worrying! Your heavenly Father knows you need all these things, and he has them ready for you!" He will have a vital, personal knowledge that the

phrase, "I will fear no evil, for Thou art with me," is more than ten empty words.

An increase in salaries paid to preachers. If they are truly witnessing, members of the church board will see to it that their minister, with seminary training beyond college, is paid on a par with the local athletic coach, who probably has only a bachelor's degree.

A decrease in the number of divorces . . . a decrease in the amount of beer sold in grocery stores . . . an increase in the number of young people choosing a life work of Christian service . . . an increase in prayer meetings . . . a decrease in church gossip which undermines both congregation and minister . . . an increase in membership for the MYF and the Woman's Society of Christian Service . . . a decrease in "white collar criminals," those individuals who slice a business deal paper thin, or falsify, or perjure, or abscond, frequently without ever being caught (there are such members, as the daily papers will sometimes testify) *. . . an increase in the number of people who will actually itemize their charitable deductions for their income tax without saying, "Oh, well, the government allows 20% . . . let's just take it!" . . . and more, on every level of personal living.*

Specific Witnessing

The truth is that Christian witnessing, taken seriously in terms of specifics rather than generalities, should mean more than bigger crowds in church on Sunday. Psychologists tell us that good intentions, if not put into practice, tend to weaken personality. All the hymn singing and exhortation in the combined missions throughout Methodism will have a soporific effect on the collective conscience of the congregations involved if the people merely bask in the glow of the experience without getting down to specific cases.

Christian witnessing is not a soft woolly blanket under which church goers can huddle, warming each other with their fitful enthusiasms, and sure that God must be patting them on the back for putting on such a good show.

Christian witnessing is a hair shirt, to be donned by each individual seven days a week, so that he may be constantly reminded wherein he falls short of the glory of God. Only so will any mission have a success which extends beyond the page of printed statistics. Otherwise, the unbelievers and the skeptics will have every right to say, "The Methodists are having another mission. So what?"

THE DECEMBER SELECTION of the TIDINGS EVANGELISTIC BOOK CLUB

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TIDINGS

Headquarters for Evangelistic Materials

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Operation Membership--By Diversified Methods

by

DALE H. RATLIFF
The Federated Church
Pomeroy, Ohio

SUCCESSFUL evangelism doesn't just happen. It is the result of planning and effort. The highly rewarding campaign of the Federated Church in Pomeroy, Ohio, is a case in point. We added 49 new members in four weeks through a complete program of evangelism.

Located on the Ohio River, Pomeroy is a very stable community of 3,600. The 1950 census revealed a population increase of only 100 in 10 years. The large majority of young people leave the community in search of more challenging work opportunities. The city boasts eight established churches and at least four small sectarian bodies. It was the considered opinion of most in the congregation that the church would do well simply to "hold its own." The Spiritual Life Committee, however, was possessed with a vision.

The minister had compiled a prospect list of approximately 50 names. The committee felt that this number of prospective members warranted the institution of an evangelistic program. It was recognized that there were others for whom we had an evangelistic responsibility. The difficulty lay in discovering who they were.

After many hours of discussion and planning, the background for a telephone survey was established. Being unable to discover any resource material for such a survey, the Spiritual Life Committee made its own way. Members of the committee divided the telephone directory into equal parts. Each made a listing of the names in his section, deleting the names of those whom he knew to be active church members. The separate listings were then brought before the entire committee for further elimination of names. The practice of deleting names from the original list, however, is highly susceptible to error, and, in the opinion of the committee, is not advisable.

Twenty of the younger women of the church were selected as "callers." They were given a typewritten list of 10 names and phone numbers and were asked to gather only the most necessary information. This was to be recorded upon a common survey card. To assist the callers in their task, the committee worked out the following "conversation guide," which was given the callers in the following mimeographed form:

CHURCH SURVEY CONVERSATION GUIDE

The following suggested conversation guide is not intended to be allclusive. It is most strongly urged, however, that you follow the guide as completely as is possible in the individual conversation. Especially the first paragraph should be used word for word, though not in a mechanical manner:

PLEASE REMEMBER

1. That you are not only after information. You are also attempting to interest others in our church.
2. To record the information as you receive it.
3. To be friendly. Make sure your tone of voice is pleasant. The prospect cannot see you.
4. To invite the prospect to church. Offer transportation if needed.
5. To be brief and to the point. Don't call at dinner time.
6. To fill out the survey card so that the presence of each family member is indicated.

"Hello! Mrs. _____

"This is _____ _____ from the Federated Church. Our church is trying to learn the church interests of those who live in this community. Would you be kind enough to tell me if you are affiliated with any church in Pomeroy?"

(If your prospect indicates that he is a church member, then ask, "Are you an active member of that church?")

"I see. How about the other members of your family?"

(Record the names and ages of the children, if any.)

(If a house address is not indicated on your call sheet, ask for the house number.)

"Thank you very much, Mrs. _____. I appreciate your cooperation."

(If the prospect is a member of another local church, say, "A card will be filled out with this information and forwarded to your church.")

Then conclude with, "I would like to invite you to our special services of next week. We would be happy to have you worship with us."

The "Guide" was motivated by the fear that some would not respond favorably to a church call. The effort was made to avoid anything which might create antagonism. That fear was unfounded, however. Of the 200 calls made, there was not a single hostile response, though a few were indifferent. Indeed, many of the calls created an interest which might not otherwise have been stimulated. More than 125 prospective members were contacted by means of the telephone survey. Well over 50% of these were later to be classified as "good" prospects.

More prospective members were discovered by means of an attendance registration conducted during each service of worship for weeks before

the visitation program. A thorough investigation of the church files revealed another 100 names. These were relatives of church members, who were themselves unchurched or inactive members of another fellowship. Most of these, however, were not good prospects, having been contacted previously concerning their church membership.

During the week following the survey, before the five-night preaching mission, letters were sent from the church office to each prospect and his family. These were personal invitations to attend the services of the church. In addition, a printed card indicating the week's sermon titles was mailed to every box holder in the community.

During each service of the preaching mission, visitors were encouraged to register their attendance upon cards challenging them to church membership. Seven individuals indicated their desire to unite with the church by this means. In addition, the "after-room fellowship" was utilized as a means of giving prospects an opportunity to discuss church membership or personal problems with the minister.

The five nights of the mission created much interest in the community. This was true in spite of the fact that there had been no such series of services in the memory of the congregation. Interest in this type of service is increased by long acquaintance.

On the following Sunday, during the morning hour of worship, those who had agreed to serve as church visitors were consecrated to their task. The visitors met that evening, and each successive evening through Wednesday, for supper and instruction, followed by two hours of visitation.

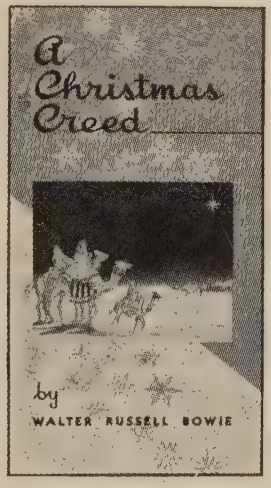
The teams were not requested to report back to the church after their visitation. Rather, they reported to the minister by telephone, or dropped by the manse to report in person. The latter practice quickly became established and was encouraged, as it afforded an excellent opportunity to think through some of the specific problems encountered during the evening's effort. This social hour became an important part of the total program.

The entire visitation was carried on by only five visiting teams. During the four evenings, these teams conducted interviews with 98 persons. A total of 50 individuals, or approximately 51% of those called upon, signed decision cards indicating their desire to unite with the church.

A great many factors were important in the successful execution of the visitation. It was scheduled during a religiously significant season of the year. It was conducted following a prolonged emphasis upon the church, through the telephone survey, publicity, and the preaching mission. Of utmost importance, however, was the personalized manner in which new members were received into the fellowship of the church.

The evangelistic visitors were instructed to make a definite appointment with those who made a decision for their reception into the fellowship. Whenever possible, the appointment was made for the following evening. The new members clearly understood that they were to be received in a semi-private service. In some cases, the semi-private reception removed the final obstacle to church membership.

The Federated Church of Pomeroy recognizes that this is not by any means the last word in evangelistic programs. Yet this campaign did have a completeness and thoroughness which lends itself to successful execution, and we heartily commend it.



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Church Attendance Packet

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(Nearest Your Church Membership)

	Church Membership	*Price*
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____ No. 1½	150	4.50
____ No. 2	200	6.00
____ No. 2½	250	7.50
____ No. 3	300	9.00
____ No. 3½	350	10.50
____ No. 4	400	12.00
____ No. 4½	450	13.50
____ No. 5	500	15.00
____ No. 5½	550	16.50
____ No. 6	600	18.00
____ No. 6½	650	19.50
____ No. 7	700	21.00
____ No. 7½	750	22.50
____ No. 8	800	24.00
____ No. 8½	850	25.50
____ No. 9	900	27.00
____ No. 9½	950	28.50
____ No. 10	1,000	30.00

Mark Price of Your Packet Here $____

These are not in packet but very important.

____ **Attendance Registration Cards** 50¢ per 100; $2.25 for 500; $4.00 per 1,000 ____
For best results you will need to register the attendance, on several Sundays, of each person present.

____ **"Foundation for National Greatness"** $1.00 per 100 ____
A stimulating leaflet.

____ **Radio Spot Announcements** $4.00 each ____

____ **Television Spot Announcement** $7.00 each ____
(Complete with record and slides)

____ **Television Film** $10.00 each ____

____ **Movie Trailer "Give God A Chance"** $5.00 each ____

____ **Movie Trailer "See You In Church"** $7.50 each ____

Helpful Leaflets

____ **Sunday and Spiritual Starvation,** James R. Webb, Jr. $2.00 per 100 ____

____ **The Lost Day,** Elmer E. Helms $2.00 per 100 ____

____ **I Believe in the Church,** Gordon Pratt Baker $2.00 per 100 ____

Promotional Materials

(See pages 10 and 24)

Number *Amount*

____ **Billboard Posters** $10.00 each ____
Large 24-sheet roadside billboard posters (19 ft. 4 in. by 8 ft. 6 in.) containing four-color emblem, "God Is Our Strength." Community organizations may order 10 or more at $8.00 each, if cash accompanies order.

____ **Lawn Signs** $5.00 each ____
Community organizations may order 10 or more at $4.00 each, if cash accompanies order.

____ **Church Bulletins** $1.00 per 100 ____

____ **Hymnal Bands** $1.00 per 100 ____

____ **Letterheads,** 8½x11 inches, mimeograph paper 75¢ per 100 ____

____ **Printed Letters,** 8½x11 inches $1.00 per 100 ____

____ **Celluloid Buttons** $3.00 per 100 ____

____ **Certificate of Loyalty** $1.00 per 100 ____

____ **Stickers** 50¢ per 100 ____

____ **Auto Bumper Strips** 50 for $6.00 ____

____ **Sets of Table Grace Cards** 10¢ per set ____

____ **Stuffer Leaflets** $1.00 per 100 ____

____ **Newspaper Mat Series** $3.50 per series ____

____ **Personal Invitation Cards** $1.00 per 100 ____

____ **Posters,** 17x22 inches 10¢ each; 6 for 50¢ ____

Basic Booklets (In the Packet)

____ **The Community Church Attendance Crusade** 10¢ each; 6 for 50¢; 10 or more, 8¢ each ____

____ **How to Plan and Promote the 1955 Church Attendance Crusade in Your Church** 10¢ each; 6 for 50¢ 10 or more, 8¢ each ____

____ **Church Loyalty Covenant Card** 50c per 100 ____

____ **John Wesley Covenant Service** $2.00 per 100 ____

____ **Order of Service for Covenant Sunday and Watch Night** $2.00 per 100 ____

Religious Census

____ **The Religious Census,** by Eugene E. Golay (Revised). 10¢ each; 6 for 50¢ ____

INSPIRATIONAL AND PROMOTIONAL MATERIALS FOR THE "CHRISTMAS FOR CHRIST" CRUSADE

Quantity — *Amount*

_____ **Rediscovering Christmas,** by G. Ernest Thomas
50¢ each; 12 or more, 35¢ each _____
A new book describing practical ways in which to make this a Christian Christmas.

_____ **Christmas for Christ in the Home**
$1.50 per 100 _____
Specific suggestions concerning the observance of Christmas in the home. Two colors.

_____ **Christ in Christmas,** by G. Ernest Thomas
$2.00 per 100 _____
A helpful tract on the meaning of Christmas.

_____ **Keeping Christmas,** by Henry Van Dyke
$1.50 per 100 _____
Beautiful, two-color, Christmas greeting card folder.

_____ **Window Cards (11"x8½") 5¢ each; 6 for 25¢** _____

_____ **Posters (17"x22") 10¢ each; 6 for 50¢** _____
To be used in vestibules, on bulletin boards, in public places, etc.

_____ **Window Stickers** (in pads of 100) **50¢ per 100** _____
For use on windows, etc. Printed on gummed side

_____ **Celluloid Buttons** (minimum order, 50)
$3.00 per 100 _____
Bear the "Christmas for Christ" slogan.

Quantity — *Amount*

_____ **Billboard Posters** (Four colors) **$10.00 each** _____
Regular roadside billboard size—19 feet 4 inches by 8½ feet.

_____ **Lawn Signs** (5x3 feet) **$5.00 each** _____
Beautiful six-color canvas lawn sign.

_____ **Printed Letters** **$1.00 per 100** _____
For churches to mail to members promoting a Christian Christmas observance.

_____ **Christmas Cards** (with matching envelopes)
$3.00 per 100 _____

_____ **A Christmas Creed,** by Walter Russell Bowie
An appreciative expression. **$2.00 per 100** _____

_____ **1-column Mat** **15¢ each** _____
For newspapers and printed church bulletins

_____ **2-column Mat** (for publicity) **20¢ each** _____
Give this mat to your newspaper with a Christmas news story and article.

_____ **Large Newspaper Mat** **50¢ each** _____
A 2-column mat, 7 inches deep, bearing a Christmas message urging that "Christmas Is for Christ."

_____ **Auto Bumper Strips** (minimum order, 50) 2 colors
50 for $6.00 _____

Helpful Materials for Every Church

New Turn Over Chart

_____ **Turn Over Chart,** "Spiritual Life for Methodist Christians" **$12.00 each** _____

_____ **How to Find the Will of God,** by Page.
50¢ each; 12 or more, 35¢ each _____

_____ **God Is Our Strength,** by Bishop Gerald Kennedy
50¢ each; 12 or more, 35¢ each _____

_____ **Sin and Salvation,** by W. F. Hovis.
50¢ each; 12 or more, 35¢ each _____

_____ **Rediscovering Christmas,** by G. Ernest Thomas
50¢ each; 12 or more, 35¢ each _____

TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee

PLEASE FILL MY ORDER AS CHECKED. **Total Amount of Order** _____

( ) Payment enclosed **( ) Charge to treasurer** **( ) Charge to my account**

Rev., Mr., Mrs., Miss

NAME

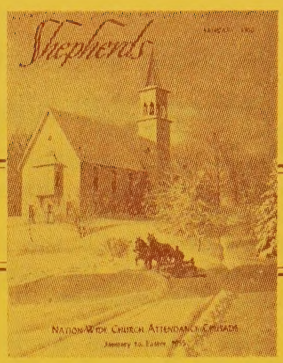
ADDRESS

Church Treasurer

Address

Date _____ Order placed by _____

Please sign, do not type, your name in the space provided above.



SUPPLEMENT TO SHEPHERDS

January, 1955

National Workshop at Columbus, Ohio

The Sixth National Workshop Conference and Christian Witness Mission for adult workers with youth, directors of Christian Witness Missions, and young people in Columbus, Ohio, February 24-28, 1955, spotlights the emphasis on winning youth to Christ. The District Superintendents in Columbus, Warren W. Wiant and I. R. Sumner, are co-directors of the Mission. Bishop Hazen G. Werner and Bishop Matthew W. Clair, honorary chairmen, will speak to the conference.

Other leaders are:

Executive Secretaries: Sidney A. Mayer, Robert C. Wynn

Conference Director of Youth Work: Clare M. Ingham

National Staff: Howard Ellis, J. W. Golden

United Christian Youth Movement: Alva Cox, Jr., J. Albert Clark, David W. Witte

Youth Presidents: Joe Sheridan, Robert Bell, Dan Blazier, Barbara Dawson, Kenneth Hummins

Director of Field Work: Raoul Calkins

Assignment: Warren W. Wiant

Publicity and Promotion: Robert Immelt

General Meetings: Howard Mumma

Hospitality: C. B. Harrison

Student Work: Darold Hackeler

Registrar and Treasurer: Clare M. Ingham

The Conference is sponsored by:

The Ohio and Lexington Conferences MYF

The United Christian Youth Movement

The Methodist Student Movement

The Joint Committee on Youth Evangelism Representing the Cooperation of the General Board of Evangelism and the General Board of Education of The Methodist Church

United Lutherans Plan Great Campaign

The United Lutheran Church in America, at its biennial convention in Toronto, Canada, voted a two-year evangelism campaign to be conducted throughout the United States and Canada. The two North American countries are to be divided into 12 zones under the Church's Board of Social Missions. In each zone there will be crusades to reactivate inactive members and to win new members.

Another significant action taken at the convention was approval of a "clinical internship" for theological students. The program, as adopted, provides for practical training for seminarians in parish work, institutional chaplaincies, and the pulpit. Internship will range from part-time field work and summer assignments to full-time service with a congregation, hospital, or correctional institution.

Church Receives 112 New Members

Hiss Methodist Church, Baltimore, Maryland, Clarence L. Fossett, pastor, received 112 new members in October as a direct result of the work of the Commission on Membership and Evangelism, the Fishermen's Club, and the Shepherd's Club. Heads of these groups are, respectively: Kendall Allen, Daniel Bolander, and Mrs. Wylie Franks.

On September 12, 1954, the congregation moved into its new sanctuary. Special speaker on this occasion was Dr. Harry Denman, life-long friend of the pastor. Subsequent services were conducted by Bishop G. Bromley Oxnam, who consecrated the sanctuary on October 10; by Dr. J. Luther Neff, Superintendent of the Baltimore East District; and by Dr. F. Reid Isaac, Baltimore Conference Board of Child Care.

Seventy of the 109 new members received by Hiss Methodist Church on October 10, 1954.

Evangelistic leaders of Hiss Church, posing with the minister, Clarence L. Fossett (right), are Kendall Allen, Chairman, Commission on Membership and Evangelism; Mrs. Wylie Franks, Chief of Shepherd's Club; and Daniel Bolander, Captain of the Fishermen's Club.

Pertinent Information About Methodism

Have you wondered how many preaching places The Methodist Church has in the United States? Or the number of charges? Or the number of Annual Conferences?

"The Statistical Review and Financial Report," a Methodist Yearbook prepared by the Council on World Service and Finance, contains 96 pages of useful information.

The answers to the foregoing questions are 39,780 preaching places; 23,015 charges; and 103 Annual Conferences.

This yearbook reports on church membership, Methodist giving, including local church giving for current expense and benevolences, the responsibilities of each World Service Agency and its share in World Service, the financial reports of the Annual Conferences covering all general funds, and a multitude of other facts.

This book is a "must" for the Methodist who wishes to be informed concerning the Church.

This yearbook may be secured by sending your name and address, accompanied by 50¢ for each copy desired, to "World Service," 740 Rush Street, Chicago 11, Illinois.

Methodist Family of the Year

METHODIST FAMILY OF THE YEAR

Mr. and Mrs. Henry Barker, Boaz, Alabama, and their 10 children were chosen the "Methodist Family of the Year" at the Church's National Family Life Conference, October 8-10 in Cleveland, Ohio. The group was presented in a typical "This Is Your Life" television reproduction by TV Star Ralph Edwards before 3,000 delegates and visitors. Edwards is shown with the couple and their children, standing left to right: Mrs. Q. V. Amberson, Florence, Alabama; Dr. H. E. Barker, Boaz, Alabama; Rev. Paul A. Barker, Charleston, Tennessee; Mrs. T. A. Coleman, Moulton, Alabama; Dr. Creston H. Barker, Kingsport, Tennessee; Mrs. D. H. Miles, Gadsden, Alabama; Rev. Horace N. Barker, Abingdon, Virginia; Evan G. Barker, Birmingham, Alabama; Lloyd W. Barker, El Segundo, California; Mrs. Wm. Coleman, Gadsden, Alabama.

Methodist Family Requests Overseas Membership Transfer

When Mr. and Mrs. H. J. Lannon, of Seattle, Washington, recently planned to move their residence to England, they wrote the General Board of Evangelism in Nashville requesting that the Board forward to British Methodism a notification of their change of address. This is good evangelism. All Methodists contemplating changes of address are urged to contact the church in their new community.

New Book on Evangelism

A new and different book is *The Gospel of Grace*, written by the well-known pastor-evangelist, Walt Holcomb, son-in-law of the late Sam P. Jones. For many years Dr. Holcomb was associated with Mr. Jones in evangelistic work. This book carries the evangelistic message and sets forth the secret of the great campaigns conducted by Dr. Holcomb and Mr. Jones.

Expounding the grace of God in a new and interesting light through lectures delivered at Emory University and Gammon Theological Seminary during the Town and Country Conferences, the book may be ordered from The Methodist Publishing House, Baptist Book Stores, and Presbyterian Book Stores. The price is $2.50 per copy.

If ordered from the Town and Country Church Book Club, Box 309, Emory University, Georgia, Dr. Holcomb will autograph your copy.

Laymen Share Christmas Program

Laymen head up five zones in the Danville District in connection with the "Christmas for Christ" program. Plans call for services, with a different speaker each day, to be held for 30 minutes, Monday through Friday of Christmas week. Christmas carols and meditations on the "Christmas for Christ" theme will be featured.

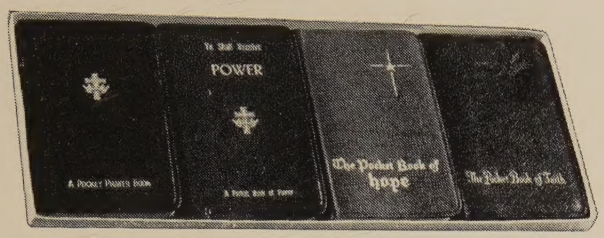
Book Wanted

Dr. Harry Denman, Executive Secretary, the General Board of Evangelism, is eager to obtain a copy of the book, *Prayer Meetings That Made History*, by B. W. Miller. Anyone possessing the book and willing to sell it is requested to contact Dr. Denman at 1908 Grand Avenue, Nashville 5, Tennessee, stating condition and price.

ALL 4 VEST POCKET BOOKS

An Ideal Gift

by Bishop Ralph S. Cushman



A Pocket Prayer Book
A Pocket Book of Power
The Pocket Book of Hope
The Pocket Book of Faith

A Very Attractive Gift of Deep Spiritual Value

In Gift Box—$1.75 per set. 3 sets $5.00

New Upper Room Devotional Books

MEDITATIONS FROM A PRISON CELL

by Olin F. Stockwell (Author of "With God in Red China")

Imprisoned in Chungking, West China, Dr. Stockwell was lonely, helpless, and in great danger. These meditations were written as he discovered the rich resources of his faith. 35¢ each. 3 for $1.00. 12 for $3.50.

PRAYERS FROM THE MIDDLE AGES--Lights from a thousand years

Compiled by J. Manning Potts

Though the thousand years from the fifth to the fifteenth century are often referred to as the dark ages, this book shows clearly that the medieval church was not devoid of spiritual power. This handsome volume will be useful in private devotions and will find much use in group worship. 50¢ each. $5.00 per dozen.

HOW TO LIVE ALL YOUR LIFE

by David A. MacLennan

The professor of preaching at the Divinity School of Yale University opens up a number of ways each person may live more of his life. The basic problem of modern life is not to add years to life but life to our years. 15¢ each. 10 copies $1.00. One hundred or more 7¢ each.

MEETING GOD THROUGH THE BIBLE

by Nels F. S. Ferre

One of America's leading theologians presents clearly and simply how the Bible may become alive. How through the Bible God speaks NOW. 15¢ each. 8 copies $1.00. One hundred or more, 10¢ each.

WHEN THE FAMILY PRAYS

by Hazen G. Werner

Here is a practical book to give to young families when life's pressures bring religion to the fore. Within the compass of thirty pages, Bishop Werner has distilled a lifetime of experience on the values and methods of making religion effective as a family affair. 15¢ each. 8 copies $1.00. 100 or more 10¢ each.

WORSHIP TIME

Compiled by Edward D. Staples

Dr. Staples, compiler of *Prayer Time*, has gathered here additional devotional material based on the same plan as the popular *Prayer Time*. The meditations suggested are intended for use in families with young children and are aimed to keep the family altar central for each member of the family. 50¢ each. $5.00 per dozen.

1908 Grand Avenue **THE UPPER ROOM** **Nashville 5, Tennessee**

Have YOU received

these outstanding selections

of the

Tidings Evangelistic Book Club?

SIN AND SALVATION

by William Forney Hovis

(September selection)

REDISCOVERING CHRISTMAS

by G. Ernest Thomas

(November selection)

HOW TO FIND THE WILL OF GOD

by Kirby Page

(October selection)

GOD IS OUR STRENGTH

by Bishop Gerald Kennedy

(December selection)

50c each, 12 or more (any title) 35c each

(Write today for details concerning membership in the Tidings Evangelistic Book Club. Receive without further ordering the next 10 selections of outstanding evangelistic books by paying $4.00 in advance.)

TIDINGS

Headquarters for Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.